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Rise and Fall of Maitraka's Dynasty, destruction of Vallabhi and Jaina migration

Bipin Shah **December 2022 Rev**

Abstract

The breakup of the Magadha Empire of India brought about several migration waves within and outside of India's neighborhood. Yovanna, Kamboja Kushans, and Kidara Huns started dominating Afghanistan, Balkh, and Gandhara as those areas were freed from the Mauryan empire and so were other Northern states (Janapadas) of India like Avanti, Vrijika, Kosala, Anga, Anaratta, Sindhu- Suvira, Kalinga and powerful tributary like Satvahana of the south (Andhra dynasty). Nearly, all of the governors and vassalages sieged the opportunities and moved towards declaring autonomy, and semi-autonomy, and/or stopped paying tributes to a central authority. Although the Sunga had replaced Maurya and Kanva replaced the Sunga, all Janapadas and Gan Rajas that were annexed by the Magadha empire during the imperial dynasty of Haryanka, Sisunaga, Nanda, and Maurya broke themselves to their original forms that existed before consolidation. Sunga and Kanva continue to rule Magadha and the ancient Videha region but lost grip over the remote states of the west and south. This article replaces the old one done several years ago incorporating new and corrected inscriptions data and reinterpretations that were reexamined with improved technology.

The Magadha dynasty of history was overthrown by its successive minister with Palace intrigues and/or assassinations. Northern India including Gandhara was lost to the Kamboja-Tukhara kings of Kapisa generally recognized by historians as "Kushan" and later as "Kushan shahi" rulers with added Persian component. Abhiras- Saka (and related tribes of Saka) from Takshila and Maka, who once were fiduciaries to Persian emperors since the Achaemenians rules acquired semi-independent status and cast their eyes towards Gujarat, Rajasthan, Saurashtra, and Malwa. India witnessed massive unrecorded migrations of Northern tribes from Central Asia that were heading towards the subcontinent pushed by Mongolian-Turkish nomads of Central Asia. The multiyear dry spell in central Asia is cited as a probable reason for nomads seeking pasture for their animals while escaping famines and water scarcity. This instability continued for several centuries and resulted in a chain migration when one nomadic tribe pushes another tribe to steal their pasture land and water resources.

1. **The first was Yovanna (Ionian Greeks) from Bactria (Oxus river valley) who were trying to recover lost territories yielded to Maurya by Seleucus, the general of Alexander. They were not affected by shortages nor they were nomads. Antiochus, Demetrius, and Apollodotus made some temporary gains in Punjab and Sindh but It was Buddhist Menander of (Milinda Pañha) who made further inroads into Western India in the region of Kuccha and Saurashtra. Their aim was also driven to grab lucrative trading ports of western India, particularly Bhriggu-Kaccha (Barygaza-Greek that is modern Bharuch), very well known to Greeks in antiquity. The accounts of Greek historian Strabo and Justin, mentions that "Menander exceeded Alexander by conquering more parts of India." Both these sources state that**

Demetrius and Menander got possession not only of Patalene (capital Indus city of lower Sindh but also the kingdoms of Saroastos (Saurashtra) and Sigerdis (Kuccha)." **Supporting these statements were the discovery of Coins of Demetrius and other Greco-Bactrian kings that were discovered by an archeologist from Saurashtra and south Gujarat. Kuccha and Saurashtra then were connecting bridges to Sindh. The periodic seismic activities in the past had altered their configuration from Island to land bridges from time to time. The land bridges either were connected with narrow strips of land or separated by narrow straits of water Canals. Greek motive was to seize the lucrative port of Barygaza (Broach) where most of the trade was exchanged to Persia and Egypt from the east. The sea distance from southern Saurashtra ports to Barygaza by sea is less than 40 nautical miles. Although, there is no evidence that the Greeks were able to hold these territories of Kaccha and Saurashtra for any sustained length of time to govern. Menander after his success died in Kuccha on his way back and his expedition was never exploited by his successor due to power struggles and revolt within Bactria. The large discoveries of Greek coins at Bharuch attributed to coins of Eucratide, Apollodotus, and Menander either suggest their brief rule or can be attributed to trading activities of Greek traders or both. Later, the Royal Kamboj-Tokharian governor of Kapisa (Kushan) captured Kandahar (Gandhara), Lehkot (Lahore), and Swat valley and sacked Patliputra but did not occupy Patliputra. They ruled from Balkh where we discovered most of their coins and archeological evidence. They followed either Buddhism or other religions just like the Greek king Menander. The author of the 'Periplus of Erythean Sea (420BCE) states that old drachmae bearing the Greek inscriptions of Apollodotus and Menander were in current use in "Barygaza" (Bhriggu-Kaccha) until the time of Menander (Milinda) implying earlier penetration of Saurashtra and Gujarat by Indo-Greeks. However, another record also suggests that for a long time, Indian traders were used to accepting any silver or Gold coins from any sources as a part of trade and reutilizing them for other purposes by melting them. The intrinsic value of the metal contained in the coins played a role in establishing trade.**

2. Kushan was a Royal tribe and their allies established three ruling regions with their capital cities-Kapisa (Kabul area) with control of Herat, Seistan, and Baluchistan, and the second capital at Lehkot (Lahore) for overseeing western Punjab and Kashmir. They also held Mathura for a short period but later they set that up as a separate administrative area under their Satrapy. All these places show their presence through coinage or archeological evidence. The coinage carried the religious symbol, the image of a ruler, and sometimes the regnal year of the ruler but never show absolute era chronology in the year they had ruled that can be correctly correlated to ancient Indian chronology that began with the end of Mahabharata war.

3. Ashoka's adoption of Buddhism as a dominant religion in India also drove Brahmins, Jains, and other Hindu sects to relocate to the south of Vindhya mountain to avoid any prosecutorial conduct. During these upheavals, Purana bardic writers meticulously observed and recorded the history of the regions they resided in as well as the Royal chronology of all Magadha kings. They maintained the records from generation to generation by recopying the records.

4. Sindh always remain part of the Persian empire since the rise of the Achaemenian kings of Persia and the Indus river formed a dividing line between Indians and Persians. It seems Saka who were located in Seistan and Makran were delegated into satrapy roles in areas bordering India. These people originated from the northwest region called Seistan and resided in the Gandhara and Aria regions of swat valleys. (Modern Pakistani Punjab, Swat valley, Pakistan, and Afghanistan). They represented "Zagro" SAKA (Scythic) cultures and were broken up into various tribal identities.

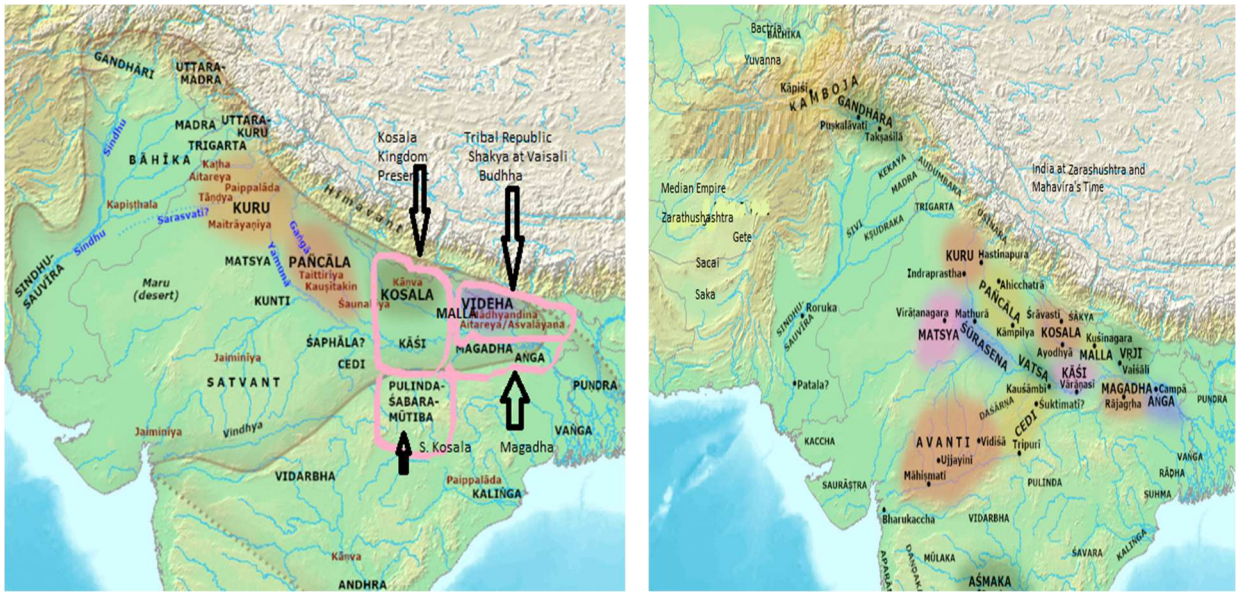
This is also manifested in the complex DNA identity of the Indian population. Since invaders' rule and movements in and within India almost lasted nearly several centuries, their history was captured through several inscriptions and literary references. It is impossible to assign any order or identify to their ethnicity, however, they were either influenced by Indian or Iranian culture and religions. The ancient clans that were identified in the Mahabharata epic serve as a reasonable guide to judge the migration or interaction of central Asian tribes of Sakas, Pahlava, Yovanna, Getes, Massagetae, Kamboja, Param Kamboja, and others. They were all prehistoric tribes living in the nearby geography of central Asia.

Junagadh Rock Inscription of Rudra Daman-a saka satrap ruler describes the Mauryan viceroy Pusyagupta's work in building lake Sudarshan. The viceroy or Governor is described as a ruler of "Vaisya" (region) of Saurashtra, a self-governing region system set up by Chanakya of Arthashastra fame. All of them paid tribute to the sovereign Mauryan Emperor. Kautiliya's Arthashastra refers to certain sections of the population of Saurashtra as belonging to a self-governing entity consisting of warriors paying taxes while enjoying a large measure of autonomy. The dynastic changes in "The Magadha empire since the 19th century BCE are shown below based on textual evidence. The Geographical boundaries shown in the map below are approximate based on textual evidence. The period covered represents plus-minus 150-200 years from Buddha-Mahavira's time. Magadha Maha Janpada emerged as a big empire under Ashoka Maurya's rule. They were organized as a collection of provinces ruled either directly by governors appointed by emperors or autonomous Vassalage kings, while all paid their determined share of tribute and required military service when requested. Each province or kingdom was given a name with the "Vaisya" word attached to it (like province).

A brief long Chronology of ancient India from Maurya to Gupta dynasties

Name of dynasty	Number of Kings	Time in the common era	Years in Power
Maurya	12	1516-1216 BCE	300
Sunga	10	1216-916 BCE	300, The empire has broken up
Kanva	4	916-830 BCE	85
Satvahana	32	830-338 BCE	492 North-south Empire as big as Maurya.
Imperial Gupta	9 or 10	338-92 BCE	246-265

Later Gupta controlled various regions but did not control the empire for perhaps additional 50-60 years.



Approximate Geography at the time of Buddha (19th century BCE) and Mahavira (12th century BCE)

Origin and emergence of Maitraka (Mitra dynasty) as Bhattaraka of Imperial Guptas

Ikshvaku Mitra of ancient Kosala: Mahanandin of the Nanda dynasty finally ended the independence status of the Kosala kingdom with the last Ikshvaku king of Kosala Sumitra, ending his reign around 1700 BCE. After the death of the Last Ikshvaku king Sumitra, the Kosala kingdom was split up into three Magadha provinces: Kosala, Ayodhya, and Srivasti. Three sons of Sumati (Sumitra) were given the governorship (with obligatory vassalage relationship) by Magadha King Mahanandin. In addition to the vassalage rule, they also acted as "Maha-Srenika" providing military services to the Magadh Empire. The Puranas describe Mahanandin as "Eekarat" (sole sovereign) and sarva-kshatrantaka (destroyer of all the Kshatriyas) because he was the first emperor of ancient India who had defeated Kshatriyas ruling clans of all independent Janapadas and Mahajanpada that included Mithila, Kaikeya, Ikshvaku (Kosala, Ayodhya, Videha) Pamcalas or Parmakas, Surasena (Yadavas), Kurus, Haihayas, Vitihotras, Kalinga, and Asmaka.

The Royal bards of Maitraka/Valla provide the information as to what happened to Kosala king Sumitra after his death:

"The last king Sumati (Sumitra) was killed in the battle with Mahanandin and his three sons survived after pledging allegiance to Mahanandin. The elder son of Sumitra was Vishvaraj Deva, who was appointed as viceroy of Kasi, and his lineage was called the Deva dynasty. Kacchawa Rajputs are considered a descendant of the Deva group. Mansingh, the viceroy of Akbar belonged to the Kacchwa clan.

The second son of Sumitra was Kruman Ditya, Ditya also derives from Aditya (Sun). He and his successors were working as governors of the Mathura region and became predecessors of Gahadvala of Kannauj. After being defeated by Ghori, Jaichand Gahadavala's sons established the Rathod dynasty at Jodhpur. During the Midvale age, the Jodhpur Rathod

dynasty became a strategic ally of Moghul emperor Akbar under Jaswant Singh Rathod until Aurangzeb discarded them.

Royal Bards who maintain genealogy charts of Valla and Sisodia are unanimous in stating that the last son of Sumitra was Mitra who was the primogenitor of the Maitraka dynasty that arose from Ayodhya. Maitraka's ancestor ruled Ayodhya as part of the Kosala kingdom and also joined the Vajji confederacy due to fear of an attack from the Magadha empire. Some historians have different theories of their origin. However, the Royal bards of each clan agree to the above-explained origin.

Mitra Dynasty:

The younger son Vrjnabha Mitra and his sons were assigned various positions as the head of the military but began as a Governor at Ayodhya, then to Patliputra, Lehkot (Lahore), and even assigned to Daxina Kosala (ancient Malva region). Their military assignment continued through successive generations without interruptions. This was extended to include imperial Gupta. Their positions were hereditary so all his descendent held the same position as their ancestor's father but at various locations controlled by imperial Magadha. The exact details of the Vrjnabha Mitra's assignment during Mahanandin are not recorded either in Purana or by royal bards. The following verse extracted from the Maitraka inscription highlights their military career.

"Svasti Valabhituhprasabha-pranat- amitranam Maitrakanam atula-bala-sampana-mandalabhoga- samsakta-samprahara-sata-labdha-pratapah Pratap-opanata-dana-man-arjjav-oparjjit-cmurag-cmurakta-maulabhrita-sreni-bala-avapta-rajyasrih parmamahesvarah Sri Senapati Bhatarkkahm"

The reference here to their hereditary military profession implies Maitraka rulers rose from the Kshatriya order of Bhattaraka, a military leader in a hereditary assignment, and at an appropriate time, he was appointed to the overseer of the "Anaratta" region of Gujarat with the capital city at Anandpur (present Vadnagar). His priests were Nagar Brahmins from Nagar Lehkot.

Samudragupta of the Imperial Gupta who started consolidating the Gupta Empire

With chronology errors in world history, we cannot be certain if the references imparted to Chandra Gupta of the Mauryan dynasty refer to another king of a different historical epoch. Using the revised chronology of India, we can identify, Samudra Gupta of the Gupta dynasty was more likely to match Alexander's historian Sandracottus. Since the common era itself was formulated later than various ancient historical eras their conversion to the common era is questionable unless the world's comparative chronology is harmonized with universal acceptance.

Purana chronology remains the bed rock foundation of Indian chronology that began after the Mahabharata war. The record provides completes the list of kings and their regnal years. The present common-era synchronization and Indian-era equivalency are riddled with

misunderstandings and incorrect interpretations. The dating of major historical events of antiquity expressed in the common era remains a contested issue. If the world chronology is corrected using original references such as the initial Greek and Roman era as a guide, Alexander has to be re-dated to an earlier period.

For example, the ancient Greeks counted years from the first Olympic Games (which correlates to 776 BCE.), while the Romans based their calendar on the founding year of Rome (traditionally 753 B.C.). Michael, the Syrian in his book always indexed certain events to the date of creation (Adam) and the date of the Greeks, altogether different chronology schemes. The era of the Greeks (related to Byzantine history) was already ahead by 300 years as per Michael the Syrian. Please see his book on archive.org https://en.wikipedia.org/wiki/Michael_the_Syrian.

In many previous articles, I have supported the idea of revising the current Indian chronology formulated during the colonial period that misstates the important events in Indian history. In this article, I have corrected this chronology mismatch ("equivalency error") by using Kaliyuga (Purana) chronology to correct the common era equivalency. To learn more, please follow this link.

https://www.academia.edu/93931770/Distortion_of_world_chronology_and_determination_of_the_real_date_of_Jesus_Buddha_Zoroaster_Prophet_Mohammed_Mahavira_and_Mani_Forward_and_Introduction

Samudra Gupta was the powerful monarch of the 4th century BCE who had defeated several kings of independent kingdoms by absorbing them into the Gupta Empire. Allahabad Pillar inscription which served as a depository of inscriptions of various rulers over history has a dedicatory inscription of Samudra Gupta that spells out the names of the contemporary kings and regions he conquered (lines 19-23). His son Chandra Gupta II evicted the Saka rulers and his family ruling over Ujjain, Malwa, Saurashtra, and Kuccha. Chandragupta II was well known as a Vikramaditya or Maharajadiraja (king of Kings) in Indian history. His victory over Malwa, Gujarat, and Saurashtra is attested by numismatic and inscriptional evidence. The last Saka ruler of Saurashtra and Lata region was Rudra Simha and his sons. Their coin is dated to 272 BCE and the earlier coins of Chandra Gupta II are dated around 253 BCE and which suggests that Chandra Gupta issued coins after evicting Saka.

Kumar Gupta-1 who succeeded Chandra Gupta (233-191 BCE) suggests his firm consolidation of rules over conquered territories. Several Coins of Chandragupta II, Kumara Gupta I and Skanda Gupta have been discovered in Kutch, Saurashtra, Ahmedabad, Kaira (Kheda), Bharuch, and Surat districts marking the Gupta era on the coin that later became identical with Maitraka era or Vallabhi era (VE) imprinted on Maitraka coins. Kumar Gupta consolidated the empire extending up to Sindh and Punjab and stabilized it by installing administrators/Governors. Skanda Gupta who succeeded Chandra Gupta II appointed his governor at Girinagar, Saurashtra named Paranadatta. Girinagar served as the second capital for Saka satraps after Ujjain. Saurashtra was a strategic Peninsula and the first stop from the Gulf and northwest port Bhambore (Debal) for traders heading to the south towards Barygaza (Bhriggu-Kaccha) and Sopara, which were an ancient emporium of trades

from east and west, where Greek, Persian, Chinese and Arab traders exchanged products with Indian traders. It also served as the port of call for the small navy of Saka and Tajjika invaders.

Junagadh (Girinagar) inscription carved on a granite boulder around 10 feet high, records deeds of three mighty kings of ancient India – the proclamations and sermons of the great Mauryan Emperor Ashoka known as Dharma edict, the construction and restoration of a water reservoir during Mauryan and Saka period, and the elaborate Sanskrit inscription in the Brahmi script of Gupta Emperor Skanda Gupta. All these inscriptions are on a single boulder! The Gupta inscription suggests that Skanda Gupta had to deliberate for nights and days before he could choose for the office of governor (Bhattaraka) replacing Paranadatta who either have been reassigned or died and Maitraka Vijaya sena became his replacement who was based at Vadnagar.

There are several inscriptions related to Chandra Gupta II's victory over enemies. The most important one is at Udaygiri cave and Tumain stone inscriptions that mention his victory over Saka. Allahabad Pillar inscription as well as numismatic evidence reveals the complete route of the western Satrap by Chandra Gupta II and Samudra Gupta. Earlier, the Saka rulers of Saurashtra and Kuccha were allowed to continue as vassalage by Chandra Gupta II as emperor. Last Saka rulers paid tributes to the Gupta emperor. However, this arrangement did not last too long as they were evicted completely from western India. The Imperial Gupta and later Gupta ruled for nearly 300 hundred years. Repeated incursions by invaders and a lack of cohesiveness among Hindu kingdoms to fight against outsiders brought ruins to India.

Kidara Huns, Turusakas, Alakhana or Alchon Huns

In the Later age of Skanda Gupta, when he thought that he has reclaimed Hindu lands, his empire faced a new change from the Hunnic nomads. Aydogdy Kurbanov who studied various sources that describes the nomadic Huns provides confusing pictures of their names, identification, and origin. What India, Persia, and Byzantine Empire encountered remains uncertain with varies opinions. The uncertainty is also derived from the assumption used. Was there a confederacy of Hunnic tribes or that they were loosely connected independent tribes, perhaps speaking a common language of the east?

There is a consensus that they were pushed by other nomadic tribes of Central Asia searching for the pasture or settled life of a civilized society. Kurbanov equates the Hephthalites of Byzantine historians to the white Hephthalites of Persians and Gupta's Huna as belonging to the same group of people. He opines that they were "look-alike" or "mixed-origin" ancient people of Mongolia, Indo-Europeans of the Northern Steppe, and Turkish tribes of the steppe. They were given different names by different writers such as Chionite, Kidaras, or Ephthalite. They played a major role in the development of the Turkic and later Islamic character of the Middle East and Central Asia that now spanned over modern countries of Afghanistan, Turkmenistan, Tajikistan, Uzbekistan, Kazakhstan, Afghanistan, Pakistan, India, and Northern China.

Sasanian Iran and Gupta's India faced various invasions from this group of nomad warriors who may have been loosely interconnected but may be unrelated in most cases and they

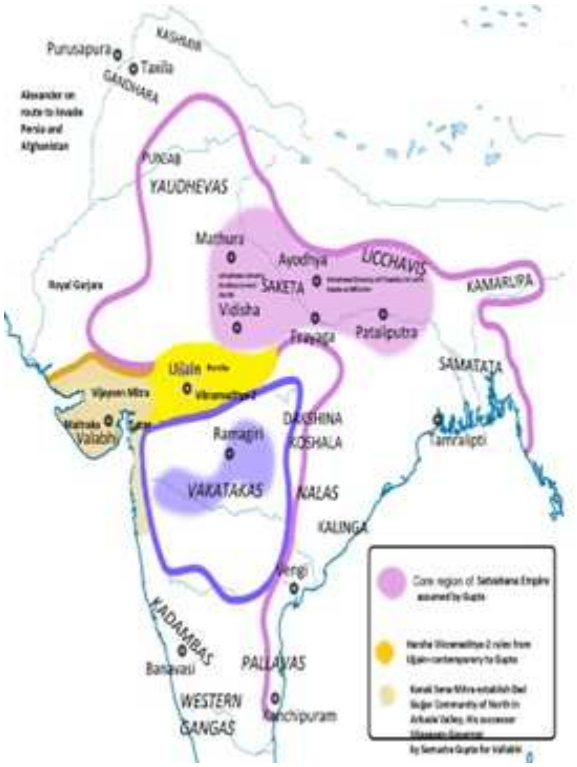
ended up occupying significant areas of the civilized empires of their time. Up on conquest, they ruled for almost three generations spanning nearly two centuries while mixing with the natives. Since they had no system of their own either in religion or administration, they quickly assimilated them by adopting the local culture, religion, and tradition. Their quick success was based on the internal weakness of the empires that fought among themselves and weakened themselves by succession struggles. The historical rivalries between the Roman and Persian empires lasted for several centuries consuming their military power and resources. Hunas acquired various designations from various sources that can be summarized below:

Armenian called them "Hephthal" or "Tetal" while some identify them with the Kushans. Greek called them "Εφθαλιται (Hephthalites)" or "Αβδελαι (Abdel/Avdel)", or even White Huns. Syrians called them "Ephthalita" or, "Tedal". Sassanians called them "Hephtal" or "Hephte". Indians called them Hūna while Bactrians called them "ηβοδαλο" or "ebodalo". Chinese sources named them "Ye-da", "Ye-dien", or "Ye-ta-i-lito". Arabs called them "Haital, Hetal, or Heithal". They also called them "Turks". There is no certainty if these names were the names of the chief of the tribe or the tribe itself. Their facial feature varied with a slight Mongolian look to Turkish people. Their skin complexion also varied. Saint-Martin was the first to propose that this Hephthalites group were descendants of the Yuezhi and had a Tibetan origin. Others disagreed. Some proposed that they were residents of "Marsh sites", living on the northern shore of the Aral Sea and were descendants of the Saka tribe "Huaona" or HumaVarga mentioned in the Behistan inscription; while some suggested that they were mountain people and tribal descendants of light-hair "Baidi" described by Chinese historians and they moved to the mountainous area of the Pamir and Hindukush from northwestern China to seek pastures and water. As far as their Caucasian look, "Baidi" was theorized to have mixed with the local Aryan tribes of the Indo-Iranian group, and in the Kushan period, one of the branches of the tribe "Hua", settled in the valley "Eftal", to acquire the name of "Hephthalites" (Greek) or "Yeda" (Chinese) from the name of the valley or perhaps on behalf of the first leader. Chinese sources (Shinji and Bamboo chronicle) imply that these waves of Huns had various tribal components that included complex ethnicities descended from earlier Xiangnu nomads of the east and tribes they encountered, Tujue (early Turks), Sino-Tibetan (more like Burmese-Tibetan) and possibly Indo-European of the steppe. Later historians have classified them as either Hephthalite (Red Huns), Ephthalite (White Huns), or Avars (mix group of Khazars-Tartars and Huns). They spoke an early form of Turkish. In other words, the timing of these Hunnic groups during the Sassanian period does not resemble the Xiangnu of the early Hunnic Empire of Shinji chronicle. Gupta and Sassanian had to contend with this group called "White Huns" or Chinese "yeda". Some Turkish historians believe that their ancestors descended from a genetic mixture of Göktürks, Āshǐnà, Tibetan-Burmese stocks who arose from Turkish-speaking nomads who were working as black Smith for the "Rúa-Ran" clan of China. Ephthalite or white Huns were none other than this group of nomads. Byzantine historians called them white Ephthalite and Indians called them Huna. Earlier reference in Mahabharata and Purana called Sino-Tibetan Qiangic SanMiao people residing in the Northeast "Hari Huna". The Huna of the Gupta empire probably were not the same people as they were mixed with predominant Indo-European features with Mongolian admixture.

we don't know for sure if the Kidara Huns that replaced the Kushano-Shahi kings of Kapisa belonged to the Hunnic tribal confederacy based at Caspian Gate. "Yabghu" was the word chosen by the historian to describe the Hun confederacy (expressed in Old Turkic: 𐱅𐰇𐰼𐰃, Latinized as yabγu, Chinese named it " Yèhù", and also identified as "Jabgu", "Djabgu" or "Yabgu". Yabgu represented a semi-independent state office in the early Turkic states that can be equated to the Governor, however, the degree of autonomy varied from one division to another under the central authority of Khagan (khanate). Most historians connect Kidara Huns to Kushana which means more like "Turu-Saka" but not necessarily the Alchon group that was an admixture of "Mongol-Saka-Turk". Khingila (Persian-singala) married the daughter of Mukhari king of India after defeating him. Bahram Gaur, the Sassanian king who ruled for one year married Khingila's daughter as per Ferdowsi's Shahnameh.

As we can see, they carried a wide variety of identifications. Procopius, a byzantine historian encountered Huns that had more mongoloid features (based on his statement that warriors had "pin-holed" eyes). The Huns that India faced were more Turkish-looking people and were called "Turu-Saka", perhaps incorporating Saka tribal elements. Sassanian perhaps encountered both types.

Various Expansionary stages of the Gupta Empire
Maps covering various events from 600 BCE-200BCE



Last days of Gupta Empires after Sakanda Gupta
Attack of Huns and break-up of the Gupta Empire

Skanda Gupta's detractors were Sunga and Huna

Samudra Gupta was succeeded by Chandra Gupta II and who in turn was succeeded by Skanda Gupta's father Kumar Gupta. Bhitari inscription lauds Skanda's victory over remnants of the Sunga dynasty in the Northeast. However, trouble appeared in North west

again when Kidara Huns who had overthrown the Kushan Shahi (Kushan-Sassanian) dynasty of Kapisa approached the frontiers of the Gupta Empire near Punjab, posing a threat to Patliputra. Kushan was an independent dynasty that later became fiduciary to Sassanian kings through a matrimonial alliance. The Bhitari inscription implies that the first wave of Huna attacks on the Indian frontier was repulsed by Skanda Gupta. Shahnameh of Ferdowsi also supports these events. Early Kushans established a pattern of adopting the social and religious cultures of natives and their successors followed the same routines. As saying goes "if you live in Rome then act like a Roman". Their adoption of the local cultural offerings gave them a great advantage. Although Mihir Kula, who was an Alkhon Huns was most likely half Indian and half Hun or a ruler of multiple ethnicities (Turkish-Mongol-Saka-Indian) but is described in some texts as a monster. He certainly was a devotee of the Hindu God Shiva because he adopted the tradition of Kashmiri Shaivism. He disliked Buddhism and later Gupta practiced it. Kushan and Kimarite Huns adopted Bactrian, Sanskrit language with Brahmi script and the religion of Buddhism. That made them more acceptable to their subjects. They also copied local but popular coinage depictions in their gold coinage. This idea appeared to unify people living on both sides of the Hindu Kush and created a coherent rule under their domain. Their Physical appearance will be no different than the people of North India at that time. The picture profile of the present population of Turkish people shows the same degree of diversities as people of North India.

Present Profile of Turkish People

Recreation of white Huns of the Gupta period

These nomads once in prehistory worshipped Totemism, sky Gods, and natural forces. Some of the groups settled near Iran adopted Buddhism, Christianity, and Zoroastrianism. Turki Shahi dynasty of Kapisa in the later century adopted Shaivism and took on Hindu names. Their later adoption of Islam was partly accidental than ideology-based modern Islam. Later, they merged with Oghuz and Seljuk Turks that became known as western or Ottoman Turks.

"Kushano-Sasanian' (Kushan Shahi) and Turki-Shahi were the names given by scholars to the dynasties that ruled from Kapisa and Kandahar (Gandhara). Kushan dynasty followed Buddhism and Vaishnavism (a branch of Hinduism) based on archeological and numismatic evidence. Turki-Shahi practiced Buddhism and Kashmiri Shavism.

The Sassanian kings failed in detecting and stopping the advances of these new Hunnic groups migrating from east Asia and marching through the "Caspian Gate", the eastern boundary of the Sassanian Empire as they were too busy fighting with the eastern Roman empire.

Kidara Huns were one of the groups just like Alkhans Huns. Kidara's name is given by historians based on coins discovered by the Kidara chief with his name of "Kidara". The kushano-Sassanian region of the eastern empire was overrun by the same chief named Kidara. Kidara quickly adopted Kushano-Sassanian customs to make their transition completely painless. Sensing the vacuum and power struggle among Sassanian nobles and princes jockeying for succession, Kidara Huns descended from the north and crossed the Hindu Kush, and snatched Gandhara thus gaining access to India ruled by imperial Gupta. The general invasion of nomadic tribes that came to overwhelm Persia and the Byzantine empire originated in the east where the nomad's original objective was to seek pasture land. Sassanian Kings Yazdegerd I and II along with Bahram V faced them and battled with them. However, their internal weakness and non-stop struggle among royals and noble houses weakened them all. This fueled the ambition of nomads thereby creating opportunities for invasion, plunder, and rule. Kidara Huns made Sassanians pay them tributes. Alchon Huns did the same thing to Hindu kings.

This Hunnic group is said to have had a sovereign king who resided near the Caspian gate in the city of Gorgan. Just like Kidara, Alkhon had a chief name Khingila (singala), and Nezak had a ruler name Ashkenaz. Pheroz-I, the Sassanian king was defeated by Ashkenaz at the Caspian gate. The Sassanian king and his nobles all perished in the battle as reported in Shahnameh by Ferdowsi. Herodotus (Histories, iv. 22) said that "borrowing from various sources, the conclusion was that they all spoke a common language that was called early Turkish, so he named them "Tür(ü)k", "Togarma", "Turukha/Turuška", "Turukku" and so on. Indian historians based on this called them "Turu-Saka". The identity of Turu-Saka will carry on in Indian history during the Medieval age.

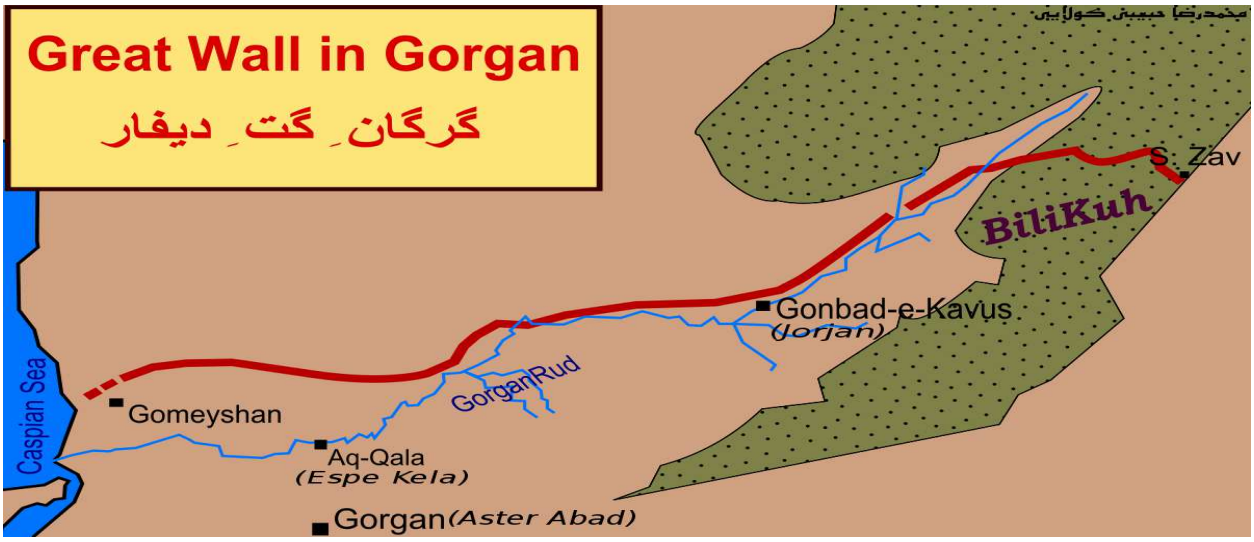
Kidara and Alkhon Huns and their defeat by Indian Aulikara king Yashodharman

A prominent concern for Gupta emperors was the threat posed by Kidara and Alkhon Huns. Kidara Huns in all likelihood were satisfied by occupying the territory ruled by Kushano - Sassanians kings of Kapisa that only impacted Kabul and Northern Punjab but not necessarily the Imperial Gupta's main domain. Alakona or Alkhon Huns' who succeeded Kidara Huns took their conquest from Punjab to Kashmir and then to central India posing a threat to the entire Gupta Empire. After they conquered Malwa and central India the counter-offensive by the Hindu confederacy led by Aulikara King Yashodharman and Baladitya Gupta (168-126 BCE) finally defeated them. Upon Skanda Gupta's death, Baladitya took over the imperial seat of Gupta at Patliputra and Buddha Gupta acted as governor for Central India. Huna's distinctive coin style distinguished them from other tribes such as Kushan and Kidara and is the basis for separating them from the other Hunnic group. Regardless of their numismatic differences, they may be linguistically related to other Hunnic tribes and therefore some degree of kinship. The evidence suggests that they did not coordinate their activities with each other but paid homage and tribute to their sovereign king residing at Gorgan. Their rule in northern India left a mark on Indian history. Hindu literature like Rajtarangini and other texts records the misrule of one of their most significant kings, Mihir Kula also labeled as "Kalki Raja" by Jaina writers.

On the other hand, Mihir Kula was a worshipper of the Hindu God Shiva. The contradiction was also evident in the northern Group of Huns at the Caspian Gate. Hephthalite King Khushnavaz fought a battle with Sassanian King Pheroz-I (Feruz) and killed him along with his nobles. However, when his son Qubad-1(Kavad) came in distress seeking assistance, he sheltered him and disregarded the previous enmity with his father Pheroz by giving his daughter in marriage to King Qubad-1 (Kavad). This Hephthalite Group stayed at Gorgon, a city near Caspian Gate. Later, they moved west towards Byzantine Territory. Turkish historian attests that western Turkish tribes paid tribute to this king of Huns. Supporting these narratives are various inscriptions. A recent discovery of the Sanjeli copperplate inscription (a place in Gujrat) affirms Toramana's conquest of Gujarat and Malwa from Punjab after the reign of Buddha Gupta. However, Toramana soon died. Bhitari inscription of Skanda Gupta states that he had to repulse the first incursion of the Alcon Huns at Gandhara after the defeat of Kidara Huns by Alchon Huns suggesting their tribal independence or lack of relationship. Harmatta further suggested that Skanda Gupta won a victory over the 'Huna' but they could be either later Kidara kings like Lakhana or early Alchon Hun Khingila. Here, later may be true.

Rajtarangini calls Toramana of the inscription as "Vasukula" (Kushan association) whose title was "Teghin" and the epithet of "Javala" (falcon). Falcon worship was present in early eastern nomads and was regarded as scouts reporting unknown warring parties moving in the direction of the falcon owner. Some copper Plate describes him as "Devarja" (god-king, an Indian title). This certainly proves that even for a brief period. These kings were very much adoptive of native cultures and help power and sway. Mihir Kula, son of Toramana conquered and consolidated his father's gain and collected tribute as per Eran inscription but later was defeated by Yashodharman of Dashapur with the help of the Hindu confederacy consisting of Baladitya Gupta and his allies. Earlier, Toramana had forced Baladitya to abandon Patliputra (a seat of Imperial Gupta) and retreat to Gauda (Bengal).

The Gwalior Inscription of Mihirakula is a Sanskrit inscription recording the construction of a Surya temple. The temple and the inscription were commissioned by Matricheta. Matricheta was the son of Matridasa who was a minister of Mihirakula. Line 2 and 3 describes these two kings as: "(There was) a ruler of [the earth], of great merit, who was renowned by the name of the glorious Tôramâna; by whom, through (his) heroism that was especially characterized by truthfulness, the earth was governed with justice. -Of him, the fame of whose family has risen high, the son (is) he, of unequaled prowess, the lord of the earth, who is renowned under the name of Mihirakula, (and) who, (himself) unbroken, [broke the power of] Pasupati." All other lines are dedicatory to king Toramana, the temple, and praise for the deeds. Toramana adopted native tradition by erecting a sun temple. Since his minister was involved in framing inscription, we can assume him to be a Brahmin who knew Sanskrit and he was the servant of Toramana and Mihirakula.



Gmyrya or Gorgon at Caspian gate at Alborz mountain in eastern Iran (present Estrabad)

Toramana is usually a Turkish name as per the Turkish dictionary. Toramana is described as Alkhon Hun in Indian literary reference but belongs to the Huna tribe which may suggest his mixed ethnicity of Turk-Tatar-Mongol origin. He may have married a Hindu princess and his appearance may resemble some "Turkish-Saka-Tibetans" who resided and ruled some parts of the ancient Videha. Licchavi tribes who migrated to Nepal and mixed with Tibeto- Burmese- Kirata people were Indo-Iranian tribe and is absorbed into the present population of Nepal. Kalhana's Rajtarangini simply lists them as the kings who were part of rulers listed under the last Gonanda dynasty without specifying the king's ethnicity or origin. The quick adoption of the native language, culture, and religion made them more acceptable to the Hindu masses. His successors in Kashmir took on regular Hindu names that were Sanskrit-based names providing no clue of their foreign origin. These Huna kings undoubtedly married Hindu princesses and kept concubines.

Mandasor (Dashapur) pillar inscription of Yashodharman, an Aulikara King describes the victory over Mihir kula by praising King Yashodharman, as having rescued the earth from "rude and cruel kings of the Kali age, who delight in viciousness." Line 6 of the inscription says that Yashodharman after defeating king Mihirakula, made him bow his head with force to pay obeisance. After the defeat, he retreated to Kashmir. The circumstances of his defeat are unclear. Some textual references suggest that Baladitya's Buddhist mother pardoned him from capital punishment. If that was true then it was a magnanimous act but the author doubts that. Rajtarangini reports that on their return to Kashmir, Mihirakula killed his younger brother who was ruled as a king of Kashmir. Then he attacked the Gandhara Kingdom but soon after that he was affected by a painful disease and died. The Chinese pilgrim Hsien Tsang mentions Mihirakula as conquering Kashmir first, then Gandhara, attempting to conquer central and eastern India, but getting vanquished by a confederacy of Hindu kings headed by Yashodharman and (Narasimha Gupta) Baladitya. It appears that approaching defeat in a furious battle, he turned around and headed home to Kashmir with few survivors. This narrative describes the dark period of Indian history after the collapse of Maurya to the final days of Imperial Gupta.

Primogeniture System of the Ikshvaku clan from their ancient tradition

The Ikshvaku clan always followed the rule of Primogeniture from the time of Rama. Bharata was the eldest son and he got the first chance to rule Ayodhya for 12 years as per Ramayana. Then came Rama when Bharata died. Rama being the next younger brother was in the line of succession. This tradition is maintained throughout the history of the Ikshvaku clans of India. The right of succession always belonged to the firstborn child and then handed down to the second and third brother in sequence, before it reverts to the first child of the eldest son of the next generation. Maitraka followed the same rules of accession as their ancestors and that is why this author believes that the name Maitraka was assigned to them by writers of the history due to their succession of the Mitra dynasty. Mitra and Ditya are also other names for Sun (Surya) and this clan was known as belonging to the solar race. Contrasting that the name Bhattarakas was the title of a Military commander.

Vrjnabha Mitra was the younger son of king Sumati of Videha, the last Ikshvaku king of the Kosala, Auyodhya, and Videha kingdoms. One of his successors Vrjnabha 's descendent in later history must have been called "Mitraka" or "Maitraka". Vrjnabha was the ancestor of the "mysterious" Kanak Sen Mitra that Colonel Todd was searching for when he wrote his research in his book "Annals and Antiquity of Rajasthan". The Maitraka dynasty of Saurashtra was cited by Colonel Tod as an ancestor of the Guhilot-Sisodiya clan of Chittore and Udaipur. The author believes that in this instance, Maitraka's name arose from the word "Mitra" associated with Sun worshipping that Ikshvaku King practiced since time immemorial. Although Ikshvaku kings married the women of other clans such as Shakya, Koliyas, Licchavi, Malva, Gupta, and later clans of the history, they maintained their traditions, culture, and religion. During the middle ages, their descendants were called Rajputs of Suryavanshi clans. There is self-gratification and mystique about their association with the Ikshvaku clan of ancient history. Great Rama is revered as the reincarnation of God Vishnu. Even some Purana writers placed Shakayavanshi Buddha as belonging to a branch of the Ikshvaku clan, even though Buddha's ancestor was born of the concubine of the ancestor Ikshvaku king. You can conclude that the Mahavira and Buddha due to their fame, although belonging to the Vratya classification (degraded Kshatriya), somehow managed to be inducted into the hall of fame of the Ikshvaku clan. Thanks to Brahmins. Buddha's father Sudhhodhana and Buddha themselves married a Koliyas woman as per Buddhist texts. As per a Chinese traveler's account, Buddha lived in a simple palace, where no kings would normally live and Sudhhodhana, the father, was a just tribal chief.

Maitraka Vs. Bhattarakas

Some historians have confused themselves with the word "Maitraka" which can be a corrupted takeoff from the "Pali" version of the Sanskrit word "Mitra" which equates to Sun and is interchanged or equated with the word Bhattarakas but that is not the same. A person of Royal lineage with a warrior background was appointed as Bhattaraka or Param Bharakkas. The word Bharakkas simply here means governor, viceroy, or head. Some of the Gupta sons and brothers also were Bharakkas of the various region under Imperial Gupta emperors.

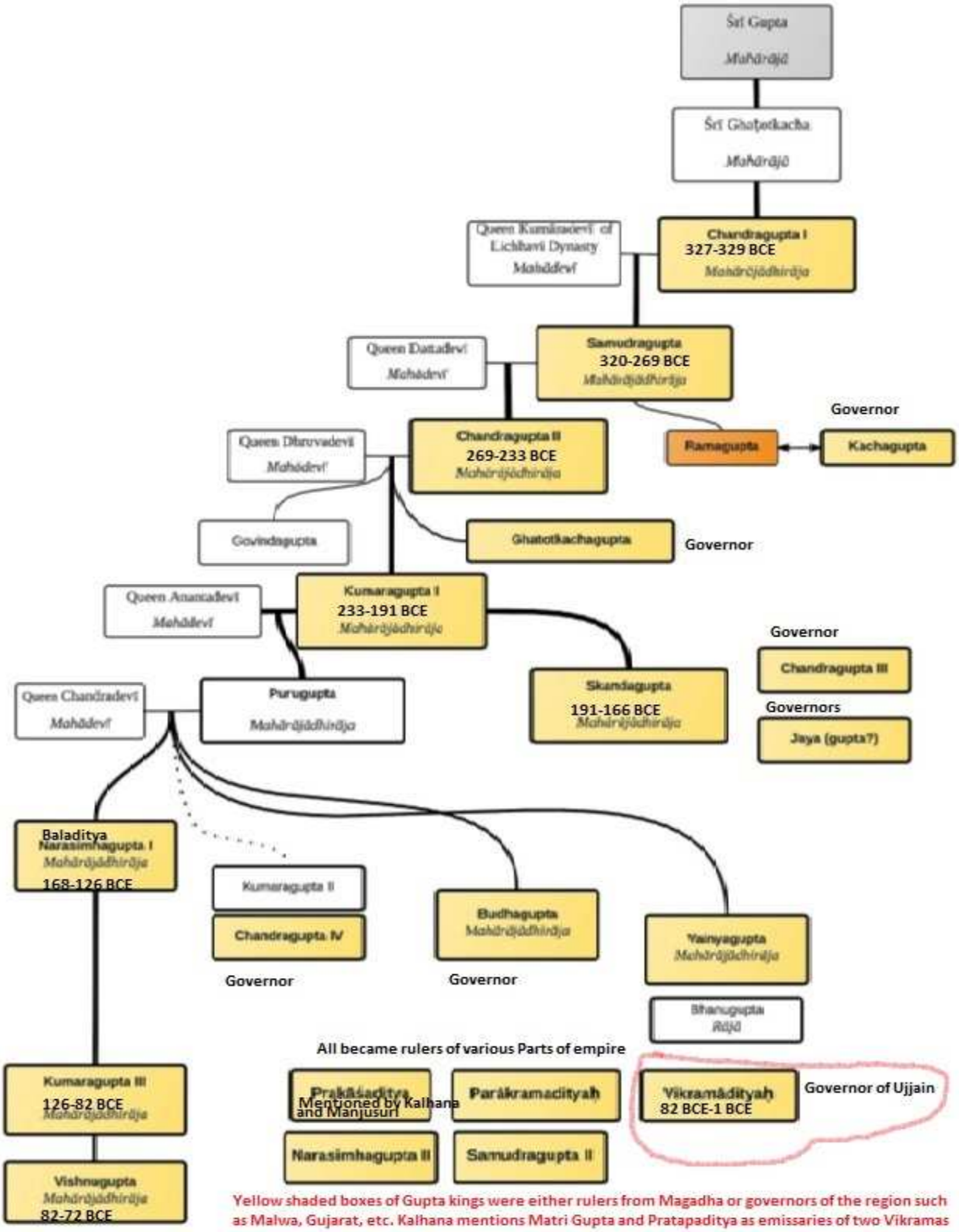
In antiquity when the empire was small consisting of a few Janapadas, the word "Srenika" was used as a term reserved for military commanders with administrative duties. As the empire grew within India, various areas were administratively divided and were called "Vaisya" and the rulers of that administrative division were called "Bhattaraka" a term generally reserved for the head of the organization either in the military, administration, or religious order.

As explained earlier the word "Mitra" is associated with the worship of the sun God Mitra (Sun). The Sanskrit meaning of Maitraka is also friendship besides sun-worshipping. However, the friendship meaning is hardly suitable to describe the position of the head of state. The Sanskrit meaning of Bhattaraka has two meanings. The word "Bhatta" means a soldier or a scholar. The chief among the soldiers or scholars was named "Bhattaraka". This is the reason they call the religious head of the Digambara sect of Jainism Bhattaraka.

Later kings of this dynasty assumed the title of Siladitya. Siladitya is a Sanskrit name that is made up of two words Shila and Aditya where Shila means cool and Aditya (Ditya) again refers to Sun. Siladitya is mentioned in Buddhist literature where Siladitya means "Sun of virtue", clearly implying their clan originated from the "solar race of kings."

The bardic record states that one Raja Kanak Sena, a descendent of Vrjnabha Mitra had established himself with his clan in Arbuda valley around 500 to 550 BCE and then his descendent Vijaysena relocated to Vadnagar, Gujarat during increasing warfare against Saka and Huna by imperial Gupta. The reasons for their migration are not recorded by the bard and those sources suspect that Mitra clans came from the northeast passed through the Malwa region and headed to Arbuda Valley finally settling at Vad Nagar in the Lata region of Gujarat.

The Chandra Gupta-II, Vikramaditya (269-235 BC) accepted the Vassalage of Saka ruler at Girinagar. Kumar Gupta appointed his first governor by replacing Saka. Vijaysena (a descendent of Kanak Sen) was appointed by Skanda Gupta (191-186 BCE) as Bhattaraka of Girinagar as per the inscription. Kumar Gupta had finally forced the last Saka ruler out of Girinagar and also from Kuccha. Their primary role was to govern on behalf of their sovereign, collect taxes and provide military service when requested while maintaining control of their responsibility.



Imperial Gupta Geneology with corrected chronology

Bardic Chronology of Mitra dynasty of Vrjnabha Mitra, Kanaksena Mitra, and Bhattaraka Vijaysena of Vadnagar

Since Purana stopped recording the genealogy of the Ikshvaku clan after the last king of Kosala king Sumitra, the royal bards employed by the kings of various branches of the Ikshvaku clan maintained their tradition of recording the names of successor kings. The Bardic list contains the names and years they ruled without any dates. Using the Aihole inscription, the author has used the established chronology confirmed by various puranas and supported by chronology scholars to reestablish the timeline of the Maitraka dynasty in the common era. The Royal bards of Sisodia- Guhilot and Valla Rajput (descendants of Maitraka) still have the names of the rulers. The Sanskrit title of "Maha Rajadhiraja" nearly equates to the "Vikramaditya" title.

The reconciliations of royal descendants translated in common eras are produced here with minor losses of unrecorded kings or royal successors. The common era dates are regnal years and not birth or date years. Presently, Rajput clans claiming the Ikshvaku line are Royals of Chittore-Udaipur of Guhilot-Sisodiya clan and Rathod Kings of Jodhpur. Rathod clans traced their origin from Gahadavala of Kanauj. Guhilot-Sisodia is related to the Maitraka dynasty and Kachhwa is related Deva dynasty. All these clans including Kachhwa Rajputs considered themselves "Surya Vamshi" or "Raghu Vamshi" (Sun worshipper). I still have not identified missing kings of the Maitraka dynasty such as Dharansenadeva mentioned in the Vallabhi grant 185 A.D. Since the last Maitraka kings used Siladitya as a title, I assume that after the fall of Vallabhi, they may have relocated somewhere else. He was the last Siladitya of the record not shown in the genealogy.

Bardic Genealogy

Ikshvaku Clan genealogy after Kaliyuga -3104 BCE	**IN BCE**	Corrected as per descent shown in Purana and Buddhist texts -Shakya Branch of Buddha Was started by King "Okkaka" or Ikshvaku-2 according to Buddhist sources when Okakka or Okkamukkha also married a Shakya woman and and other Royal Kshatriya women of Aryan descent.
Bardic List maintained by Royal bards	**In BCE**	There are variances in names and the number of kings. This list was prepared Using above mentioned sourced but collated with Sisodia and Valla's bardic List
17 KINGS mentioned in Purana after Kaliyuga	**3162-2450**	Brihatkshaya, Urukriya, Vatsavyuha, Prativyoma, Bhanu, Divakara, Sahadeva, Brihadsava, Bhanuratha, Pratitasya, Supritika, Marudeva, Sunukshatra, Pushkara, Antarisksha, Suvarna, Srusena
Amitrajit	**2450-2410**	
Bruhadaraj	**2410-2370**	
Barhi	**2370-2330**	
Kritanjiya (Simisijya)	**2330-2290**	
Ranajiya (sihassara)	**2290-2240**	They married a Sakya woman and had many sons, Jayasena was the younger son As per Buddhaghosa, Sakya is mentioned in the Buddhist Mahavastu text. Sumangavasili by Buddhaghosa gives more details.
Sanjaya	**2240-2200**	
Sihahanu (Purana named him as	**2200-2150**	He had married his daughter to Devadaha saka who had a daughter Kakkana who was of Sakya origin due to his father. Sihahanu is also considered of Saka

Shakya) or Okkamukhaya		origin as per Purana and Kakkana (his granddaughter) had a son named Sudhhodhana, who was the father of Gautam Buddha. Buddha had a son named Rahula. Sudhhodhana had two wives. It was customary then to have more wives and the Ikshvaku kings then married within various clans. With another wife, he had Sanjaya Mahakosala who ruled two Janapadas and three Republics. Maha Kosala was contemporary to King Bimbisara of Magadha. Maha Kosala's son was Prasenjit who was contemporary to Ajatshatru. Maha Kosala was Title but name was Sanjaya.
Sivisamjaya	**2150-2100**	
Sihassara	**2100-2040**	
Jayasena	**2040 -1976**	
Simhanunu-2	**1960-1910**	Contemporary of Bhatia or Munika (Bimbisara father) Purana describes him as having four sons Including Sudhhodhana, Buddha's father
Sanjaya Mahakosala	**1910-1850**	Contemporary of Ajatshatru, Bimbisara, Buddha's father Sudhhodhana)
Prasenjit (Presendi-Pali) Ruled from Srivasti	**1850-1820**	Younger Contemporary to Buddha -king of Kosala and contemporary to Ajatshatru once defeated Ajatshatru but gave his daughter for marriage. He ruled from Srivasti and Vaishali. Prasenjit was born when Buddha was 27 years old. He was related to Buddha as a nephew.
Kshudraka or Viddhubha (?)	**1820-1790**	1819 BCE contemporary to Magadha king Udayin but remained as a vassal to Magadha.
Kundaka	**1790-1760**	
Suratha	**1760-1730**	
Sumitra	**1730-1700**	Had three sons, and Nanda made them viceroys of Kashi- Kosala Janpada, while and one serving part PATLIPUTRA.
Mitra Dynasty	**Branch of Ikshvaku**	Began with Vrjnabha Mitra, one of the sons of Sumati or Sumitra
Vrjnabha Mitra)	**1700-1620**	while Vrjnabha served as Srenika at Patliputra (military Commander) for Nanda dynasty at Patliputra)
Vrjnabh moved from Patliputra or Lehkot (Lahore) and back again to southern Kosala. No details		Prasenjit was contemporary to Ajatshatru. Once he defeated Ajatshatru and gave him his daughter. However, bent on conquest, he conspired and Prasenjit was poisoned. Kosala kingdom included Vaishali, Kapilvastu, Kashi srivasti, and ancient Mithila and Ayodhya and surrounding territories at the time of Buddha.
Unknown names		The job was hereditary, so successors may have done the same but their exact Responsibilities are unknown.
Lost due to relocations and movements	**Saka, Yovanna invasions**	May have relocated to Daxina Kosala and Andhra due to Saka, Yovanna , and Maurya periods. No details.
Royal bards did not keep track of 12 to 15 Generations	**484 years Unaccounted for**	After the collapse of the Maurya Empire and before the expansion of the Kushan Empire, Kosala was ruled by the Deva dynasty, the Datta dynasty, and the Mitra dynasty. Vrjnabha belonged to the Mitra dynasty. Deva dynasty was ruling Saketa (Ayodhya) and Dutta was ruling Mathura.
Missing king's name	**484 years lost**	Names of 8 to 11 descendants are missing. They can be Senapati or Srenika Serving Vakataka, Maurya, Sanga, Satvahana, and other kings ruling Magadha. One source suggests that they oversaw Saketa (Ayodhya) and then Lohkot (Lahore)
Descendants/ successors of Vrjnabha		They served various dynasties either as Ministers or Srenika (military Commanders of southern Kosala)

Jitshutrasen	**1114-1056BCE**	After the collapse of Maurya, various dynasties ruled Magadha. After death of Mahavir Nirvana, Jaina relocated their "Sthavira seat " (Main Church) o Ujjain.
Mahasena	**1056-996BCE**	
Hanssena	**996-947BCE**	
Chandrasena	**947-896BCE**	
Sudhramasena	**896-851BCE**	
Suhilsena	**851-786BCE**	
Vikramasena	**786-758 BCE**	Bardic sources are uncertain if this name was inserted because Vikramaditya-1 was the son of Gardabhilla whose name was either Bijal or Chandra who reconquered Malwa and drove Saka out of India and became ruler of north India, because we don't know for sure if Vikrama controlled the the area that was later ruled by Mitra kings. General tradition lists the ruling king regardless of genealogical relationship, ruling the same area.
Maharathi	**758-735BCE**	
Achalsen	**736-681BCE**	
Atirathi	**681-621BCE**	
Ahalsen	**621-560BCE**	
Kanaksen Bard gives several names between Kanaksen and Siladitya	**560-525CE**	Kanishka took over Lahore when Kanak Sen made his move to Arbuda valley around 518 BCE as per Jaina Historian. He may have established Chandravati and his descendants may have established Shrimal Nagar. Later Gupta ruled the Lata region as fiduciary to Imperial Gupta.
Shromil settled Bad Gujjar Branch in Chandravati and then to Shrimal now called Bhinmal	**525-501BCE**	Shrimal perhaps was named after king Shromil of Maitraka. The people who lived in Shrimal Nagar carried the title of Srimali Jains, Brahmins, etc.
Mahasena	**501-481BCE**	Saka rules in Saurashtra and Ujjain, and Mitra rules confined to south Gujarat and part of Rajasthan
DirgaVijayasen	**481-455BCE**	Saka rule in Saurashtra and Ujjain Mitra rules confined to south Gujarat and part of Rajasthan
Ajaysena	**455-426BCE**	Saka rule in Saurashtra and Ujjain Mitra rules confined to North Gujarat and Rajasthan, Gaumtipura satkarni battled with Western satrap and Nasik Inscription claims the victory over saka.
Abhangsen	**426-361BCE**	Saka rule in Saurashtra and Ujjain Mitra rules confined to south Gujarat and part of Rajasthan.
Mahavaysen	**361-351BCE**	
Sinhrai	**351-333BCE**	
Sidhrath	**333-293BCE**	Rise of Gupta at Magadha after killing of last Satvahana ruler.
Sujaditya	**293-268BCE**	Chandra Gupta II, reconquered Ujjain, Mathura, and North India from Saka rulers.
Sumkhaditya	**268-243BCE**	His successor Samudra Gupta (Vikramaditya) defeats Saka at Saurashtra, Kuccha and offloads them near Sindh. He appoints Paranadatta Gupta as a Governor overseeing the provinces liberated. While Mitra became a vassal of Gupta controlled the same area that they had controlled around Vadnagar.
Vijay Sena Mitra appointed Bhattarakas In 195 BCE-185 BCE	**243-185BCE**	Mitra rules extended to Saurashtra, Vadnagar, and Dholka. Established first at Girinagar and then took charge at Vallabhipur, Other names given by bards are listed but they may be ruling Arbuda or Daxina Kosala Sudantsen, Vijay Mitra, Somadatta, Sudassana. They are still subordinate to Gupta

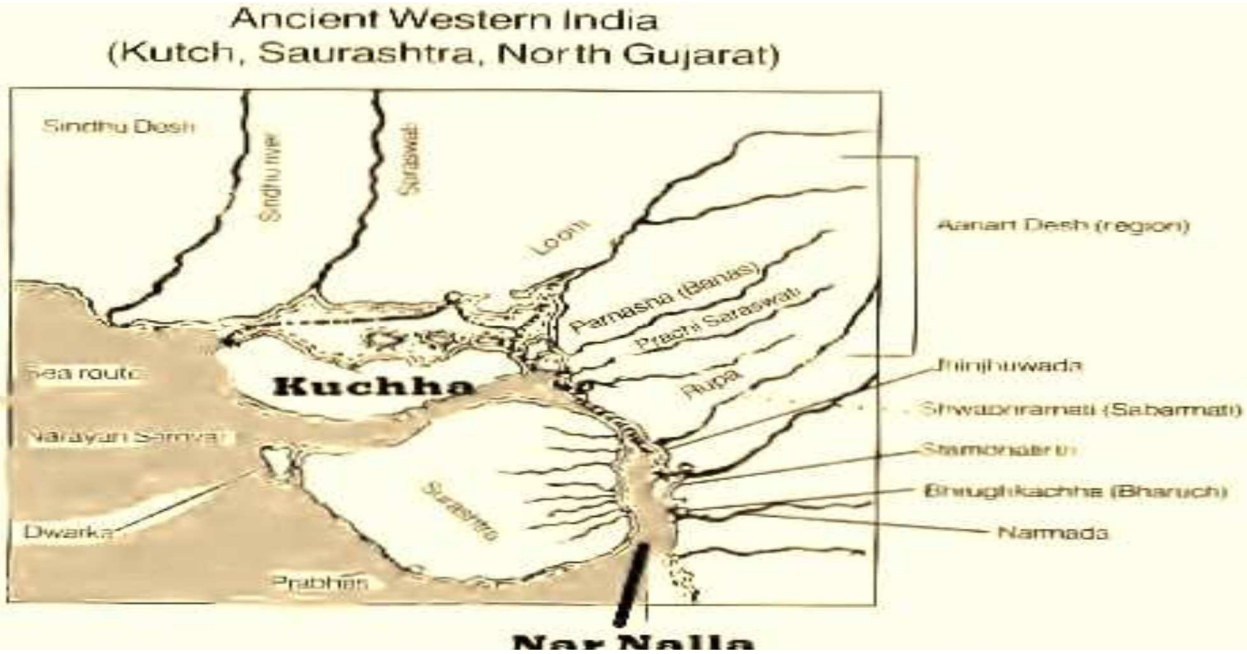
		Emperor.
Dharasena 1	**185-165 BCE**	Dhruvsena-I hosted the Jaina council led by Devardhini Kshama Kshama held at Vadnagar around 209 BCE which is 938 years after Mahavira Nirvana. Vir Savant 938. The estimate given by Jaina authors varies from 980-993 Vira Savant which is approximately 50 years difference built in chronology due to not Including fractional years in months elapsed in the count of regnal years of kings.
Dronasena 1	**165-150 BCE**	The second Brother called himself Param Bhattarakas
Dhruvvsen 1	**150-109 BCE**	Younger Brother of Dharasena and Dronoseana.
Dharpatta	**108-100 BCE**	Younger brother Grahasen-1 or siladitya faced tribute disputes due to Gupta's defeat by Huna at Patliputra. Later Gupta and contender Rastrakuttas carried disputes with Maitraka and their claim on independence and tributes. In one of the encounters, Grahasena-1 fell from the horse, leaving his unborn son at Arbud who later establishes the Guhilot dynasty of Chittore.
Grahasen 1	**100-84 BCE**	Grahasen-1 also witnessed the fall of the Imperial Gupta empire under ailing Skanda Gupta. It seems that Saurashtra was lost from the Gupta empire when Toramana Attacked Malwa. Baladitya Gupta took a flight to Gauda and abandoned Patliputra. He was not in any hurry to return thereby relinquishing imperial power. The big price was Bhriggu Kaccha port. So, Toramana's son Mihir Kula, a Turkish-Hun directed his attention to Middle India. On the other hand, Chalukya of Badami renewed their claim on the Lata region of Gujarat and southern Malwa then ruled by Governor Vikramaditya Harsha Gupta. Chalukya under Rastrakuttas attacked Lata and Southern Malwa and brought them under their control.
Dharasena 2	**83-60BCE**	Dharasena proclaimed himself Maharaja Dhiraj became a powerful king.
Siladitya 1 or Dharmaditya	**60-40 BCE**	Brother khargrah 1 Another son DARBHADRA went to rule Daxina Kosala at Vindhyan
Kharagraha 1	**40-35 BCE**	
Dharasena 3	**35-23 BCE**	
Dhruvvsen 2 Baladitya	**23-12BCE**	Dhruvsen-2 or Baladitya Maitraka married the daughter of Harsha Gupta Vikramaditya of Ujjain who was then governor. He may have combined forces with Vakataka Budhasena an attacked Ujjain.
Dharsena 4th	**12-2BCE**	Took over briefly the rule of Ujjain after the passing of Vikramaditya Harsha in 1
Dhruvvsen 3rd	**2BCE-2 AD**	Son of DARBHADRA Of Daxina Kosala-no son
Khargrah 2nd	**2-5 AD**	Darbhara's other son
Siladitya 2 or sevaditya	**5-12 AD**	There are various grants of various rulers usually related to donation and charities but gives genealogy.
Siladitya 3 or Harditya	**12-46 AD**	
Siladitya 4 or Suryaditya	**46-55 AD**	
Siladiya 5 or somaditya	**55-80 AD**	
Siladitya 6 or Rajasri	**80-107 AD**	
Siladitya 7	**107-117AD**	The bardic story of Nashirwan- the just and his son Anoshazad seeking sanctuary in Vallabhi does not bear out from Firdausi's and Arab historians' accounts. Anoshazad died in the Tower of Silence in Persia when he revolted against his father. This occurred due to a conflict with his father. Anoshazad's mother was

		Christian and the daughter of the Sassanian judge and not the Huna princess.
Silditya 8	**117-142 AD**	During Siladitya 7 and 8, attacks sanctioned by Junaid, the Muslim Governor of Sindh sent a "Tajjika" naval expedition to Saurashtra more than 2 to 3 times as described in a later section of Vallabhi Bhanga or the destruction of Vallabhi. Hin confederacy led by Gurjara Pratihara remove the Arab threat by forcing them to retreat to Persia.
Any Maitraka or Valla decedents moved to Dhumli or Ghumli	**142 AD when Valla took over**	The Maitraka dynasty ended, and the Guhilot-Sisodiya dynasty began in Chittore And Valla Dynasty began at Vanthali or Dhumli. The bards do not have exact dates nor Jaina records.

Geography at the time of the establishment of the Maitraka dynasty at Vallabhipur

During ancient history, Kuccha was intermittently connected either with the upper Sindh or lower Saurashtra peninsula by a land bridge. The historical tectonic activities in western India have experienced several earthquakes and resulting Tsunami that has altered the flow of major rivers and altered the geography of the Saurashtra peninsula along with Kuccha. The map below shows the connection of Kuccha with the Saurashtra peninsula with narrow land bridges connecting Kuccha and the mainland along with a dried-up and extinct River called "Sarasvati" in ancient texts.

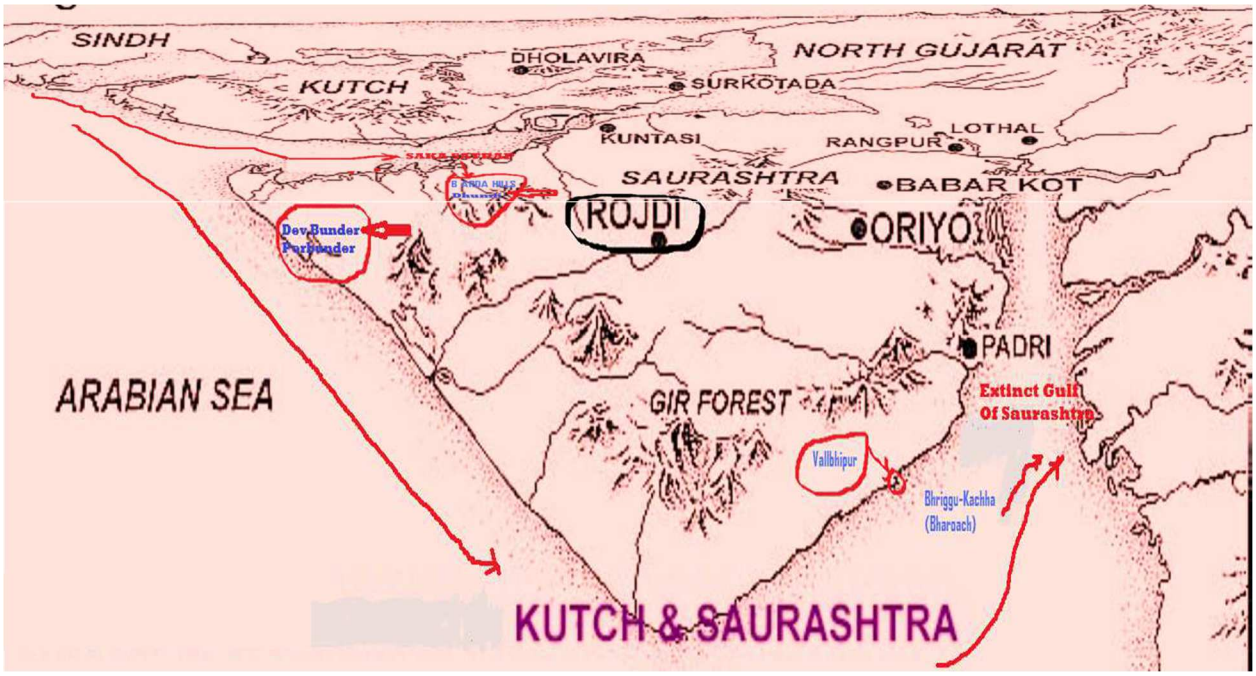
Ancient Bhriggu-Kaccha is known to Greek as Barygaza was situated at the mouth of the Narmada River. The constant desiccations of the inlet had destroyed the island city of "Stambh" in Gulf before entry to the port. It generated significant toll revenues for those rulers who controlled the port. The narrow water channel extending on the eastern side of the water channel called "Nala" created a small land Bridge near the present city of "Viramgam", where underground water remains salty due to the presence of ancient seawater. The landfill and desiccation now form the land bridge.



Geography during the Maitraka period

Saurashtra and Gujarat under Bhattaraka (Maitraka and their Independent dynasty)

Although the Hindu confederacy led by Yashodharman (Mandasor Pillar Inscriptions of Yashodharman) in association with Baladitya drove Mihir Kula back to Kashmir where he died. The political dominance of Imperial Gupta came to an end. Baladitya Gupta was content to rule from Gauda (east and Bengal) where he had retreated from the Imperial capital city of Patliputra. From the debris of the Gupta empire, arose the independent political principalities of the Imperial Gurjara (Gurjara-Pratihara) around Barygaza (Bharuch) with Nandipuri as their capital; the rise of the obscure tribe of "Garulakas" near Porbandar, Dwarka and Somnath in Saurashtra. "Saindhavas" (Later Chuda- Sama) established themselves near Dhumli or Ghumli of Inscription, while Kalachuri established themselves in the regions north and south of the Tapti river; Rastrakuttas-Chalukya in the Lata region and Maitraka clans at Vallabhinagar near Bhavnagar. Similar geographical entities evolved in North as well as south India. Malwa appears to remain in the hand of the Gupta family with his governor named Vikrama. After defeating Sindhva (who were the Sama-Chapa clan of Rajput) at Vanthali, Maitraka installed their Governor at Girinagar and Dhumli. The next step was to establish the port city of Vallabhi right at the narrow bend separating Saurashtra from Gujarat as shown in the map above. The Gulph of Bharuch (Barygaza) was not silted then and water expended up to Saurashtra, making it an Island. The proof of the existence of a narrow bend of Gulf water exists as Dholka and Virama Gaum. These two cities still get salty water from underground water wells. The inner Peninsula was heavily forested and the lions from Gir forest Criss crossed the entire middle of Saurashtra.



ancient Saurashtra and Kuccha as an islands

Geography of ancient Saurashtra, Gujarat, and sea routes for trade

Why Maitraka's capital city was switched from Girinagar (West coast) to the Vallabhi (east coast) of the Saurashtra Peninsula?

There are no specific reasons that are cited in any inscription but interpretation can be drawn. The desiccation of the major River (Bhadreshwar) "Bhadar" was progressing due to the drying of (downstream) Sarasvati River affecting feed to Sudarshan Lake reservoir and causing migration of people from Girinagar. Another reason given was to build an alternate port close to Barygaza (Bhriggu-Kaccha, Bharuch) that would place Vallabhi port barely 30 nautical miles away by sea for a stopover for merchants to garner port taxes for ships arriving from Guelph and North. The narrow water channel penetrating the western side of the Peninsula can be considered an ideal spot to build a port in a shallow sea. Vallabhi near Bhavnagar was selected as an ideal location for establishing the capital city of the Maitraka Kingdom.

Maitraka Rulers and Rise and Fall of Vallabhi (referred to as "Vallabhi Bhanga")

As the invaders were gaining ground in the North, the Shramanic followers of Buddhism and Jainism were retreating further south. Vallabhinagar had become the new protector of these heretic traditions of India due to the past connection of Buddha and Mahavira to the Ikshvaku clan of Videha that Maitraka belonged to. Once Ujjain and Mathura were lost to Saka satraps, Jainism had no choice but to migrate south. Buddhism was already in decline after the Shunga dynasty took over. Maitraka rulers left over 120 inscriptions and land grants for others to analyze their rise and fall. Most of them are land grants issued to Brahmins for certain work they performed. The copper plate inscription recorded by respective rulers always gives their genealogy and the year of the inscription either expressed in Gupta regnal era or Vallabhi regnal era. Both eras were assumed to be identical except for the name change.

There were at least three or more claims when Vallabhipur was attacked. However, the writers recorded events much later using previous unknown records, and confusion with eras forces us to seek comparative references from non-Indian sources. Therefore, to validate various claims, we have to compare them with other sources that may have attacked Vallabhi Nagar and claimed victory or recorded their struggle with the Maitraka dynasty. This review and analysis are presented here.

1. **"Vallabhi Bhanga, Yuvana-Vihitoh" a reference found in Jaina text may suggest an older reference when Yovanna Kings Menander and his predecessor Demetrius attempted to establish footholds in western India after the fall of the Mauryan empire. Yovanna king Menander succeeded in his conquest of Saurashtra. That may have occurred during the 10th through 9th century BCE using a long chronology (revised). At that time Kuccha and Saurashtra had a very scant population and Yadava had already left the region. There were fishermen and pirate settlements that also included wild tribes. The settlement was very narrow involving Dwarka, Somnath, Girinagar, Ghogha, Sinhpur (present Sihor near Palitana), and Mangalore as recorded in the ancient history of Saurashtra. Many of them are riverine or ocean ports. Maeander died in Kuccha while returning home, while Demetrios returned after conquest but could not hold the territory, a difficult proposition in a forested region where lions ruled. Vallabhipur did not exist then. It seems that the old event was connected with similar events of later periods. The term Yovanna had different identification. Yovanna kings refer to Bactrian Greeks of Ionian Origin. While Tajjika is reserved for Turkish invaders of the Muslim faith. A.S. Gadre, a 19th-century Indian epigraphy reader who has read Maitraka and Saka inscriptions of Saurashtra and Gujarat cited the following literary references that were erroneous and did not agree with the interpretation related to Vallabhi's destruction. "Shtrunjaya Mahatmya" a Gatha or Kavya refers to one Siladitya as ruling Vallabhi in Vir Savant 477 (or 812 BCE under long chronology) when Vallabhi did not exist. A. S. Gadre also considered this reference spurious. What this date may refer to is the date when Kalka with 96 satraps landed in Saurashtra's Barda hill region and went to Ujjain barely touching any other areas. The legendary account cited in one text talks about how a merchant name "Kalka" incurred a dispute with Siladitya king on a frivolous matter of a silver comb that he has bought for his daughter and was forced to give it up to the king's daughter. The inscription suggests the tribute dispute among various independent polities after the decline of Imperial Gupta.**

2. Dhruvsena-1

Vallabhi Bhang did not occur during Dhruvsena-1. Dhruvasena was the younger son of Bhattaraka Vijay Sena, and he had to acknowledge the overlord-ship of Yashodharman who had defeated Mihir Kula and Vakataka king. It is known that the weaker Gupta ruler had regained Gupta's glory as sovereign due to the matrimonial relationship and loyalty of Yashodharman to the Gupta family. In his copperplate land grants to Nagar Brahmins, Dhruvasena's-1 father Vijaysena Bhattaraka and his elder brothers are described as 'great Máheśvaras' that are followers of Lord Śiva and erected Somnath temple near ancient Girinagar (Dwarka), while Dhruvasena-1

himself was called 'Param Bhagavata" or Dharmic. He was very secular in his religious beliefs. In the 127 BCE grant at Vadnagar where he had resided, he sanctioned the construction of a Buddhist Monastery where the Jaina council at Vallabhi was held during his rule which was arranged by his wife Chandralekha(a practicing Jain devotee). The couple had lost their son the holy Kalpa Sutra composed by Bhadra bahu was recited. The Jaina writer places this date at 980 or 993 years after the death (Nirvana) of Mahavira (1189 BCE) which will nearly equate to 196 BCE plus minus 40 years of margin. Based on his grants, it is known that his kingdom extended from Dwarika, Girinagar to Vallabhi (under construction) to Vadnagar.

During his rule, the Garulakas or Garulakas had accepted the Maitraka as their overlord. Shtrunjaya Mahakavya is confused with Dhruvasena II and suggests the wrong king or was misinterpreted due to similar names of the successor king.

Buddhist Monastery at Junagadh-Maitraka period

Guhasena-1

The attempted annexation of the Maitraka empire may have taken place sometime early in Guhasena's rule and during the later period of Mukhari king Isvaravarman. Haraha inscription of VS 611 (118 BCE) suggests that Iśanavarman, who was the son of Isvaravarman succeeded to the throne that Bhanu Gupta attended. Imperial Gupta probably had a strong matrimonial relationship with the Varman-Mukhari dynasty. An example is Iśanavarman's mother Devi Upagupta came from the Gupta family. The author suggests a strong linkage between the Licchavi clans to the Gupta from the start of Chandra Gupta-I.

The successive battles waged against Saka and Hūna had depleted Gupta's financial and military power and thereby the greater need for tribute collections. Vakataka had

already stopped paying tribute to the Gupta sovereign and the alliance of Vakataka and Maitraka became an issue with Later Gupta and his allies. Vakataka already had captured the former domain of Imperial Gupta under the pretext of a fight against Huna but in a sense, they were reacquiring their former domains ceded to Imperial Gupta. The sovereign rulers are mandated to protect vassalage in return for tributes paid. If they cannot do that after losing the vast territory to Huna invaders, the vassalage may find it appropriate to deny the tribute.

Buddhist Caves in Vadnagar where Hiuen Tsang (Buddhist Pilgrim) may have stayed and the Jaina council was organized under Devardhini Sharman Sharman. Bhadrabahu's Kalpa Sutra has resided in its original form.

Jaunpur stone inscription of Mukhari mentions the name "Raivataka" which was the name of mount Girnar where the first capital of Maitraka was located. Since the inscription is not conclusive, the assumption by some historians is that Guhasena was confronted by Mukhari King Isvaravarman who may have either confronted or visited Maitraka for a tribute dispute upon instruction from Bhanu Gupta, then Governor of Malwa.

It seems that during such confrontations, the tribute probably was paid by Maitakas as they never used the title of Maharajadiraja but as bardic sources imply that Guhasen-1 fell from the horse during such a confrontational encounter. He died

leaving his young-born child Guhila in Arbuda valley where later he established the Guhilot dynasty.

Iśanavarman (the son of Isvaravarman Maukhari) began to assert their independence from the later Guptas perhaps thinking that they are more of Gupta lineage than later Gupta. Harsha Gupta's inscription clearly states that Iśanavarman from Asirgarh inscription was the first independent Maukhari ruler of Kanauj from the Gupta sovereign. He was a very powerful king and adopted the title of Maharajadiraja. The inscription also says that he held sway over several rulers and Dharasena Maitraka may have had to submit to him. The victories of Iśanavarman increased the political power of the Maukhari and alarmed the Later Gupta king Kumara Gupta III who defeated Iśanavarman but could not completely crush him.

The eulogists pay high compliments to king Guhasena's prowess and valor. He is said to have propitiated the hearts of his people righteously and became a "Rajan" in the real sense of the term and he governed his subjects according to the injunctions of the smrtis and replenished the royal treasury drained by excessive tribute. He is invariably described as to be a skilled warrior with his sword, we are told, that it was his second arm from childhood. Guhasena represented himself as a "Parmamahesvarah" in his edicts as a great devotee of Shiva but never claimed the prestigious title of "Rajadhiraja" or Maharajadiraja"

One of his grants revealed the Vallabhi era as being the same as the Gupta era. Another grant mentions Buddhist monk Sthiramati who was a mentor of Chinese monk Hiuen-Tsang.

Dharasena-II who succeeded Guha Sinha shows fluctuations in his titles as per epigraphies. In two of his earlier grants, he assumed the ordinary title of "samantam". However, in his later inscriptions, he is given the ordinary title of "Malia- Samanta" and "Maharaja" respectively, and later in the text; he is described as "Maharajadiraja" in the royal signature. In earlier grants, he used the title of Maharaja.

These deviations in the imperial titles adopted by Dharasena II, whereby, he used the title of "Samanta" in his initial days and changed to the title of Maharaja within two years, should be understood in the context of the Mukhari invasion and fluidity of the political situation as Gupta power weakens. From this and other inscriptions, some have concluded that Dharasena II had to face the Mukhari menace in the early years of his reign and had to fight a war whenever he attempted to assume the title of Maharaja. At the same time, the political relationship between the Gupta governors and Mukhari was strained. One Maitraka inscription refers to him as the one, "who averts calamities that would afflict (his) subjects".

Silditya-1 (Dharmaditya)

Dharasena II succeeded Guhasena and Siladitya-1 succeeded Dharasena-II, Siladitya was also called Dharmaditya "the sun of Dharma". Manju Suri's Mulakalpa assigns

him approximately thirty years of rule as a co-ruler and absolute ruler. The Shtrunjaya Mahatmya, a Jaina text composed by Jain Acharya Dhanesvara Suri, a contemporary and teacher of Siladitya-1, speaks about his secular attitudes toward all sects of India. He deservedly assigns him the title of Dharmaditya and predicted that he will be a propagator of the Jain religion. Based on Manju Suri's account of his rule from Malwa to the oceans of Kutch in western India, he built vihara and temples for monks. He is praised in accounts of Hiuen Tsang as a "monarch of great administrative ability and rare kindness and compassion". Jain Shtrunjaya Mahakavya claims he expelled some Buddhist monks but it appears to be an isolated incident or an exaggeration to be considered as his policy as he supported all the religions through various grants.

According to the Nogawa grant Shiladitya-1 and Khargrah-1 (brother) extended themselves to eastern Malwa. Hiuen Tsang confirms that he was the king of "Mola-Po" (eastern Malwa). He also described this king in a glowing term as a man who, "from the time of his birth the king never crimsoned with anger, nor with his hands ever injure a living thing. His elephants and horses drank water that has been strained after which he gave it to them, lest any creature living in the water might be injured". This sentiment of King Siladitya-1 appears to be under the influence of his teacher who was a Jaina acharya.

Kharagrah-I was a younger brother of Siladitya-1 and appears to have visited Ujjain. It is a fair conclusion that later the dispute arose between Mukhari king Iśanavarman and Damodargupta as to who was the real inheritor of Imperial Gupta. In this kerfuffle, Damodar Gupta was defeated and Maitraka captures Eastern Malwa and Harsha Vikrama Gupta was appointed as governor of Ujjain. The inscription evidence shows that Brahmanas and Jaina merchants from Dashapur (Mandasor) began to settle at Vallabhi and received royal patronage of the Maitraka during Siladitya's reigns.

Virdi grant of Siladitya that was issued from Ujjain supports this observation. The Maitraka penetration of Malwa is also attested by Hsien Tsang also confirms in his travelogue that Siladitya I ruled over "Mo-la-po" or "Malwa" (however brief it was) along with other dependencies of Kita (Kuccha), Anandpur (Vadnagar-Lata) and Sulacha (Surat). While a Chinese monk believed Siladitya had full control of Malwa which was his on-the-spot observation or what he was told, Arya-Manju Sri of Mula Kalpa states that Siladitya's rule was confined to eastern Malwa. Abhona Plate of Kalachuri king Shankaragana is suggestive of their Maitraka's alliance against the Mukhari-Gupta axis that threatened annexation of the Maitraka kingdom. The copper plate inscription issued by the illustrious Buddha raja of the Kalachuri (Katachchuri) dynasty, son of Shankaragana reasserts their claim to eastern Malwa that they once possessed in history. The plate was issued at the victory camp at Abhona near Nasik signifying their victory over southern Malwa. Although Maitraka rigidly followed the rules of succession, however, some disputes of succession arose due to the non-violence orientation of Siladitya-1 and his son who was appointed as the governor of Bhriggu Kaccha. Brother Kharagraha-1 may have felt that he is carrying the burden of fighting for the kingdom and ruling the kingdom by elder

Dharamaditya does not bode well for religion-driven passivity. As a result, Derabhata, son of Siladitya was deprived of his right to succession, and Kharagraha-1, the younger brother's son was given the right of succession.

Manju Suri of Mulakalpa provides a different account of how Kharasena-1 who was a warrior and how he met his death. Manju Suri states that his lust for women was the immediate cause of his assassination by his soldiers. His victories over the contesting neighbors blinded him to his main objective.

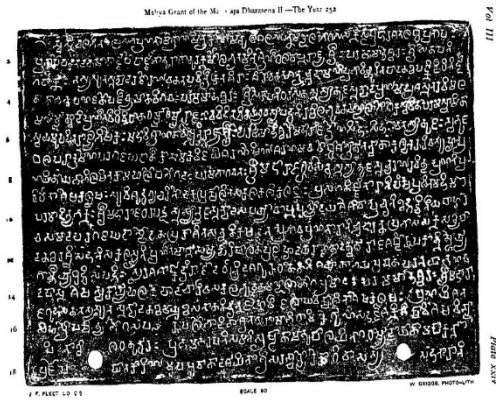
Mahakuta Pillar inscription of Rastrakuttas Mangalesa is a deep red sandstone pillar with an early first-century inscription of the Early Western Chalukya era. It suggests that the country occupied by Gurjara, Malwa, and Lata was conquered by western Chalukya on behalf of Rastrakuttas. That means Gurjara Pratihara were fiduciary of Chalukya-Rastrakuttas. Jayashraya Mangala Rasa or Jayāśraya Maṅgalarasa-rāja was a nominal vassal of the Chalukya king Vinayaditya (they were brothers) but appears to have been a practically independent polity overseeing the Lata region that included Bhriggu-Kaccha, a money maker for any ruler.

Dhruvasena II (Baladitya)

Dhruvasena II alias Baladitya, who was the younger son of Kharagraha-1 succeeded Siladitya-1 alias Dharmaditya but barely ruled for 14 years. His earliest known grant also coincided with the fateful year when western Chalukya ordered by Rastrakuttas Pulkeshin II invaded the 'north-western' countries." Thus, it seems that Pulkeshin II also attacked and defeated the Maitraka, and the latter was reduced to a feudatory status for a considerable period. The fact that the Bhavnagar Grant of Dharasena III was issued from a military camp at Khetaka (Kheda) also proves that the Maitraka had to contend with some external invasion of Lata and Bhriggu Kaccha. This is also supported by Dhruvasena II and Dharasena III dropping their title from Maharaja. Baladitya was a contemporary of King Harsha Gupta of Ujjain (later Gupta). Imperial Gupta Kings defeated various ruling clans and made them fiduciaries. To cement the rule, obeisance, and relationship, they often established matrimonial relationships and assumed the title of "Vikramaditya", "Chakravarty" or "Maharajadiraja" which all means King of Kings,

Supporting Rastrakuta's claim is the Manor inscription of Mangalarasa which is dated (the year 613 of the Saka era) or 30 CE. This Sanskrit language inscription describes Mangalarasa as a crown prince and records the grant of some villages and other lands gifted to the Sun temple at Manapura. It also suggests that Jay sharya Mangala Rasa bore the title of "Prithvi-Vallabha" and "Yuddhamalla". This can be interpreted in more than one way either as an overlord of Maitraka king, Mallava king Harsha Gupta and Gurjara-Pratihara Dadda-I and Dadda-II (Harishchandra line), or it simply means "the husband of the goddess of fortune and the Earth". There are other supporting inscriptions of Valsad and Diveagar dating to Saka years 653 and 649 affirming his extended domain to the North. However, in their zeal for northward expansion, the Chalukya probably came into conflict with Iśanavarman, a powerful Mukhari king, and suffered a defeat at his hands. The supply of weapons,

soldiers, and other materials is a logistical nightmare for the military of those days. All this internecine warfare suggests that there was a great deal of confusion about who ruled what and when. It is difficult to ascertain the geographical control of kingdoms except what is in the inscriptions and copper plate land grants and their place of discovery. The medieval conquest beyond sustained logistics and arrangements only yields a one-time tribute collection and glory inscribed in the inscription. The continued vassalage relationship depended upon relative military power and the ability to send troops repeatedly for the collection of tributes unless cemented by a matrimonial alliance.



Maitraka grants and inscriptions

It appears that the Saurashtra region was left alone with a tribute arrangement but Lata and Southern Malwa regions were annexed by Chalukya under Rastrakuttas albeit temporarily. Historically, Saurashtra was far out with Gir forest occupying the inner peninsula and its fiercely independent native tribes. The settlements were sparse and located near the coastal land or major river banks. It also housed the first "Jyotirlinga", an abode of Shiva-Somnath worshipped by all Indians. The Maitraka line of Kings continued but briefly may have ceded control of the Lata region to Chalukya Generals and then to Gurjara Pratihara and accepted vassalage on and off.

Dharasena-IV

Harsha Gupta of Ujjain saw every reason to keep control of remnants of the Gupta empire. The author believes that Khargrah-1's (40-35 BCE) alliance with Kalachuri earlier and his victory over Malwa paid off with an invitation to Ujjain and a matrimonial alliance with Harsha Gupta's alliance with Khargarah-1's son, Baladitya (Dhruvasena II.) Virdi Plate was issued from the "victorious Camp" at Ujjain, affirming this new arrangement with King Harsha Gupta of Ujjain. Due to chronological absurdities, Harsha Gupta is mixed up with Harsh Vardhan of the Pushyabhuti dynasty. However, a new study by Sanjay Kumar on Gupta coins of Ujjain has shed new light. Unfortunately, these important coins reside with British Museum. However, in his study of coinage, Harsha Gupta as governor of Ujjain becomes visible. He was the last of the Imperial Gupta lineage acting as the governor of Malwa and contemporary to Baladitya and Khargrah-1.

Dharasena IV, the son of Dhruvasena II, was the next king who ascended the throne of Vallabhi. Based on his title gleaned from the inscriptions like "Paramabhattaraka, Maharajadiraja, Parameswara, and Chakravartin, he is regarded as the most powerful Maitraka ruler out of all that preceded him. His tenure extended from 12- 2 BCE. Dhruvasena-II's mother was Harsh Gupta's daughter and wife of Baladitya. Dhruvasena-II is believed to have expressed obeisance to his Maternal Grandfather (Ajjaka), Harsha Vikramaditya Gupta as per the inscription. Harsha Gupta as the last governor of Ujjain descended from the Imperial Gupta lineage and died with no male heir. Thus, it was only during the years of chaos and confusion that followed Harsha's death in that Dharasena IV could emerge as an independent ruler. Though the title of Maharajadiraja was used by many of the subsequent kings bearing the title of Siladitya, Dharasena IV was the only Maitraka ruler who aspired to be a chakravartin (a universal ruler). The Maitraka inscription of successor rulers starting with Siladitya II onward does not confirm the continuation of the fiduciary arrangement with anyone after Baladitya obtained Malwa (Ujjain) after the death of King Harsha. The competing inscriptions are at times confusing and fragmentary and more suggestive of the chaotic condition that prevailed in India among competing dynasties and their exaggeration of achievements. The quarrel on tribute has begun since the days of Bhanu Gupta who was defeated by Huna king Toramana. The need for increasing tribute grew with successive invasions. Maitraka understood their tribute responsibility to Imperial Gupta. One of their inscriptions refers to the tribute hardship. However, the successor Gupta after Baladitya Gupta were just overlords (governors) of their respective regions and peers to Bhaktaka of Vallabhi. Vallabhi kingdom did not see this as a permanent obligation to any other peers holding Gupta signage or lineage that is not controlling the empire as an inherited right. There were many Gupta governors as per the genealogy chart.

In one of the Pratihara inscriptions of Dadda II, the Gurjara king of Lata claims that he had given refuge to the Maitraka ruler Dhruvasena II but it is vague and does not confirm the events that took place. The inscriptions once erased or etched out were incorrectly interpreted by early historians.

Baladitya became the defacto ruler of Ujjain. He may have used Chakravartin or Vikramaditya title used by Harsha Gupta who descended from the Imperial Gupta line after Harsha's death. According to the Arya-Manju Suri of Mulakalpa Baladitya was proclaimed emperor on Harsha's death. His inscription shows the title of "Maharajadiraja" however it lacked historical tradition since they did not control the entire India. His assumption of title is corroborated by his coinage and Buddhist sources. Maliya and Anila inscription gives genealogy and land grant information of various Maitraka rulers. The details are found at Jatland WIKI on Maitraka. Baladitya and his successor assumed the title of Maharajadiraja.

All of this internecine warfare among Indian kings was fought outside the city and the victor collected tribute and imposed vassalage terms on the vanquished and returned home. The average people were hardly affected and there was no looting, plundering, or killing of civilians. Much of the Maitraka ruler's strength after this skirmish stemmed from the fact that the Chalukya power had rapidly declined after

the death of Pulkeshin II. In the north, Sassanian Emperor fell into the hands of Muslim forces of Arabs.

Siladitya IV and V- Attack and destruction of Vallabhipur

Siladitya IV was a son of Siladitya III who was Dharasena V or VI (Their maiden Royal names as princes). He ruled from 46-55 CE (long chronology). Chalukya king Vikramaditya II had captured the Chamakpur (Vadnagar's original name) with an alliance with Gurjara-Pratihara king Jayabhatta IV of Bhriggu-Kaccha. A quick raid by Arabs on Ghogha (near Bhavnagar) was organized by a man named Ismail. This appeared to be a small-scale expedition to probe the defenses of the Maitraka. Indian text does not corroborate that.

Some times after the death of King Harsha, the Ujjain astronomers incorporated "Surya Siddhant" into the luni calendar of India, and a new Calendar of Luni-Solar was born and the Vikram era was renamed in 57 BCE. The new Vikrama era was inaugurated after King Harsha's death which advanced the Hindu calendar by 660 years in the Kali era.

Biladuri, the Arab historian informs that the Maitraka kingdom was first invaded by the Arabs under Junaid during the Caliphate of Umayyad when Hejaz was the governor of Persia and Walid Malik was Umayyad's caliph. Junaid was appointed as a military commander of Sindh, replacing Kassem who was sealed in a bag and dispatched to the Caliph due to an accusation that he molested the daughters of Raja Dhir and then presented them to the Caliph as a gift to the harem. The invasion was carried out when ships carrying Arab Muslim Gazi warriors landed at the northern coast of Saurashtra at Barda hills. They planned to attack Vallabhi but the invasion attempt was blunted by the naval fleet of the "Saindhavas" who were tributaries of Maitraka near the northwestern city of Porbandar.

Anastu Copper Plate grant of Karkasuvarnavarsha found in the Lata region confirms the Rastrakuttas rule of the Lata region in Saka Savant 739 (156 AD), well after the first sack of Vallabhi. Vallabhi was sacked and burned but not destroyed. During the second attempt, they avoided landing at Barda hills but sailed through with their cavalry to the landing spot near "Sassan Gir" near present Bhavnagar. The name "Sassan" is a dead giveaway named after Sassanian Arabs. The motive of the attack was to loot and plunder the rich and famous temple of Lord Shiva filled with Gold and Gems. They may have sacked the temple of Somnath on their way in or out but the details ate missing.

Siladitya -VII Second attack on Vallabhi

The first attack was relatively carried out on a smaller scale and it failed. After the first failure of the Arab attack, Arabs decided to beef up their invading party with Turkish Gazi soldiers who were paid mercenaries. They came again with their eyes on the rich port of Bhriggu-Kaccha for loot and plunder as well as Vallabhi. Siladitya VII faced another invading party that included what historians describe as the

"Tajjika" group of Gazi (Turkish Gazi soldiers with Arabs). The naval fleet was headed under Jamal who replaced Junaid as a commander of Sindh. Historians claim that Jaya Bhatt IV, the son of Pratihara Kakka-III came to the aid of Siladitya VII when Tajjika (Arabs) Sacked Vallabhi. However, there is another literary source claims that Tajjika after looting and burning Vallabhipur sailed to Bhriggu Kaccha (Main Prize) and tried to repeat the plunder but thwarted by Jaya Bhatta IV, and the invaders withdrew. Muslim historians who worked for Muslim rulers always exaggerated their victories and minimize their defeats and setbacks by their adversaries.

The Vallabhi was attacked and the port was burned and the survivors started migrating North with their idols as their temples were desecrated. The Somnath temple that was built by the first Bhattaraka king was desecrated. Then they attacked the Lata region and Bhriggu-Kaccha port.

The Navsari plate of Avanijanashraya Pulkeshin mentions that the Tajjika (Arabs) had destroyed the Kachchelas (of Kutch), Saindhavas, Surastra, Chavotkata (Chavdas), Mauryas and Gurjara (of Bhriggu-Kaccha) and proceeded towards the Deccan. Jayabhatta IV had helped the Maitraka in battle at Vallabhi at which they had defeated the Arabs but eventually lost to Tajjika who had employed a naval armada. Finally, at Navsari, the confederate army led by Chalukya troops routed the Arabs and handed a severe defeat to instill fear in Arabs after the fierce battle. Pulkeshin was awarded the titles of Dakshinapatha Svadharna, "Prithvi Vallabha", the solid pillar of the Deccan, Amvarta Kanivartayitr, the Repeller of the Unreelable and Avanijanashraya, the refuge of the people. The surviving Gazi fled and on his way back through Gir forest, Indian mosquito took their revenge, Tajjika soldiers fell sick with malaria on their return journey and died as per Muslim historians. This inscription is confined to naval attacks on Vallabhi and Bhriggu-Kaccha. While other literary sources provide another detail through land push that claims that the Hindu confederacy led by Gurjara-Pratihara king Nag Bhatta, Chavda, and Bapa Rawal pushed Arabs out of Sindh by the land army. Arabs were thrown out beyond the port of Debal to Makran. Both of these accounts have creditability. Chalukya-Pulkeshin was more focused on repelling the Naval expedition of Arabs, while Gurjara-Pratihara and Guhila were more focused on repelling land-based attacks from the Sindh by Arabs.

The fear of "Vallabha Raja" spread with caliphs. Later journey of Suleman recalls that in his travelogue. However, we cannot be sure what Arabs meant by "Vallabha Raja". Siladitya VII was the last Maitraka king who either fell sick or died fighting along with others. Last Prince Siladitya VIII originated from the native Valla Rajput's queen of Vanthali abandoned Vallabhipur and moved to Vanthali. Their descendants are still found in that region. Vallabha Raja here probably means Chalukya-Rastrakuttas who had the power and wherewithal to repulse Arabs who repelled Arbs establishing footholds at Vallabhi.

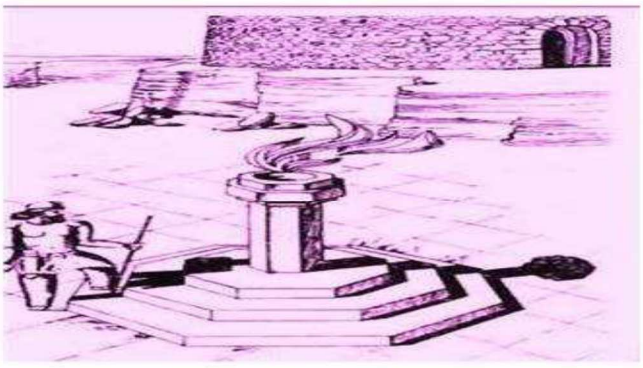
There is some degree of contradiction among various inscriptions of Gupta, Mukhari, Rastrakuttas, Maitraka, Pratihara, and Kalachuri. This may be more related

to a timeline that was chronologically based on what took place during the turbulent period after the demise of Imperial Gupta. We cannot be so sure about the role of competing Hindu dynasties in the control of territorial India. There is clear evidence that they were less focused on external threats and competed against each other in unusual ways.

The ruins of the old Vallabhi city are well known in the area and are about twenty miles northwest of Bhavnagar, in Saurashtra. The Gulf of Vallabhipur was often referred to as "Narnalla" but now it is all dried out due to the desiccation of soil and silts as the sea has receded and the ancient ports have become landlocked, joining the mainland Gujarat. The salty water taste, we experience in drinking water at Viramgam at the end of the peninsula, while entering Gujarat (near Dholka) with a narrow land passage, reminds us of the existence of salty sea water underneath the water table and confirmation of ancient geography.

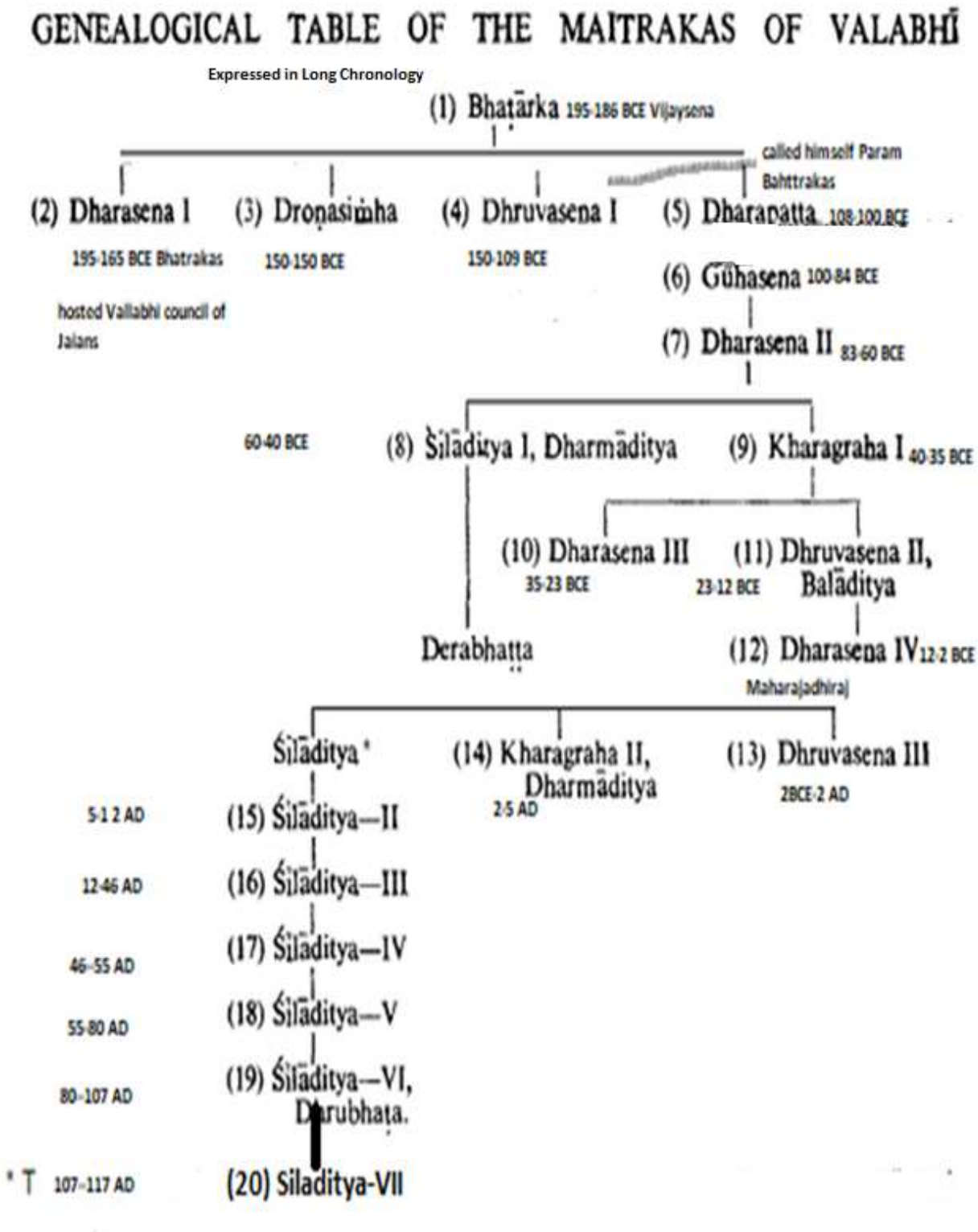
Original Religion of Maitraka and Ikshvaku Clan of India

We know from the Gupta ruler's attitudes that Ashoka's push for Buddhism had infuriated Brahmins and that resulted in a reversal of patronage by kings and their attitudes towards Buddhism. The revival of Shaivism and other Brahminical religions that started with the Sunga period now took center stage during the Gupta period and all Indian kings of the Gupta Empire were required to give equal privileges to all sects of Hinduism. The Kushan and western Sakas were early followers of Mithraism, Zoroasterism, and later Buddhism. They also a now started worshipping Shaivism. Maitraka paid an attention to this reality by building Somnath temple, which was in poor condition, and ensured that all their inscriptions and grants contained some reference to the god Shiva. Maitraka were the ancestors of both Guhilot and Sisodia Rajput clans and Bapa Rawal's ancestor Guha was born as a Maitraka prince. Judging from the known facts all Maitraka rulers use the epithet of Siladitya (Ditya means sun), and they maintained their ancestral faith in fire worshipping (Agni) and sun-worshipping.



Fire Altar of Maitraka at Vallabhipur

Sun emblem



The last Ruler was Siladitya VIII who was the son of Valla Rajput Queen as per Bards who may have ruled until 148 AD staring at the ruins, trying to rebuild, and deciding to move to Dhumli. (long chronology based on Kaliyuga date)

Why Maitrakas were good to Jainism and Buddhism?

Maitraka, their predecessors, and their descendants never forgot their ancient roots and beliefs. They respected all India's religions. The history of Vallabhipur is especially important to Buddhist and Jaina history. Ikshvaku clans have played a major role in supporting Buddhism and Jainism in the Kosala kingdom, where Vaishali was located. All the rulers of the Maitraka dynasty were very hospitable to the Shramanic traditions of Jainas, Shaivites, and Buddhism. Most of the great Shramana in Buddhism and Jainism show a connection to the Ikshvaku clans. However, they never forgot their Vedic religion of Mitra (Sun) worship.

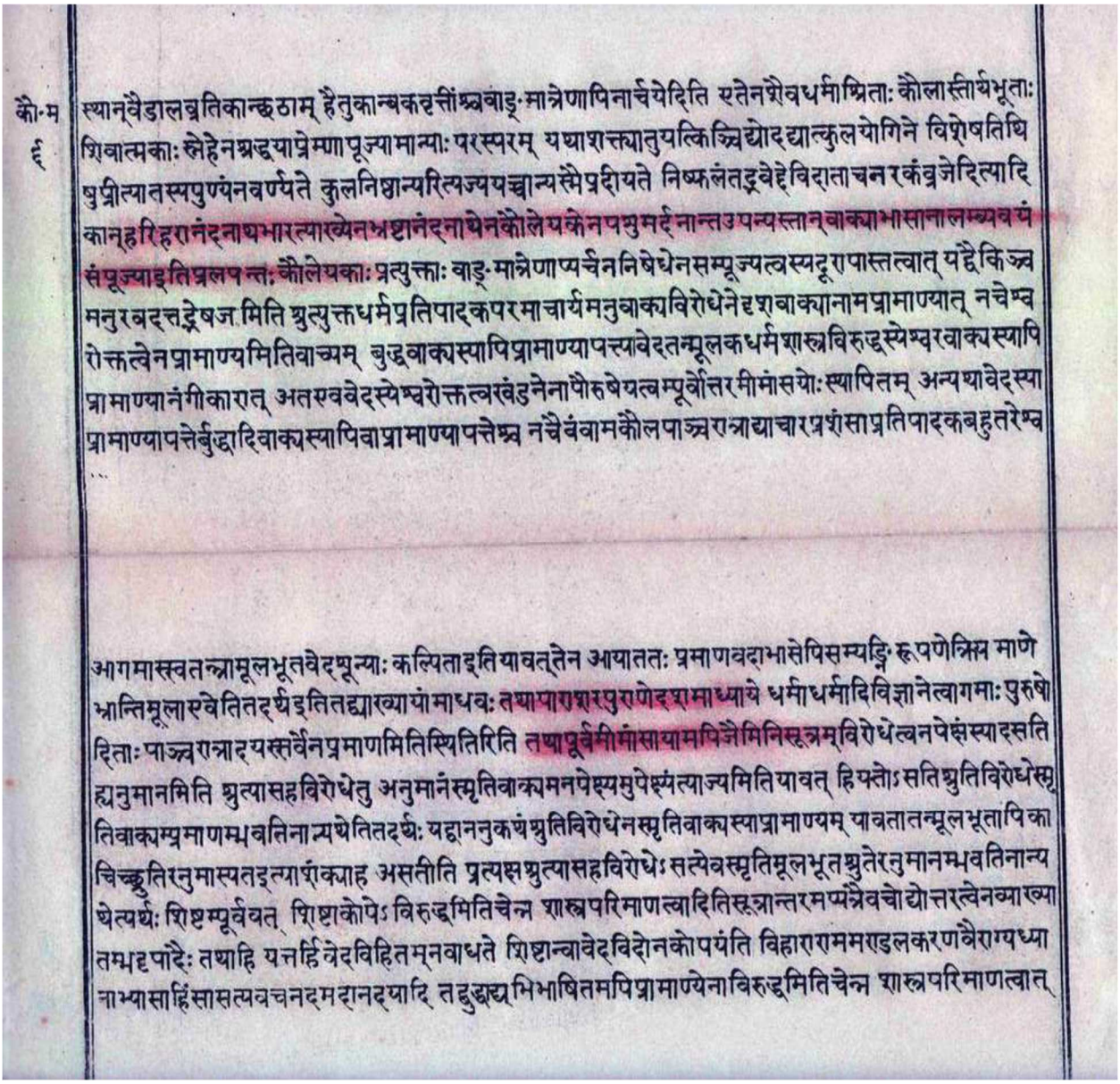
2. One Maitraka ruler (Dharmaditya) had adopted Jainism. They built many Jaina and Buddhist caves and the schools of Shramanic learning.

4. According to Jaina annals, many Jaina students initiated their early monastic learning and apprenticeship at schools in Vallabhi to attain final monk or ascetic certification of "initiation of monastic order". Nearby Shtrunjaya mountain was the ideal place for Shramana recluse. It was heavily forested and was a very natural place for cave hideouts where meditation can be practiced. Nearby Sihor was known as Simhapur and was established by the saka satrap.

5. Vallabhipur was the major trading center and had a significant presence in the Jaina communities. Due to proximity to Palitana and Junagadh, (Mount Shtrunjaya and Mount Girnar- two holy places of Jaina) Vallabhipur became the congregating place for all Jaina pilgrims and ascetics coming from all over India.

6. The presence of many Buddhist monasteries and learned visit of Chinese monks proves that they provided all facilities to all monks. There is and will be some degree of confusion as to the causes of the actual demise of Vallabhi due to conflicting references found in Indian texts written after several centuries. The references of the years are all over. Some grants mention Vallabhi Savant (VE or VS), Jaina used Vira savant (pegged at Mahavir Nirvana_ also expressed as V.S. or Vira savant of Jaina. Gupta Savants is just expressed in regnal years of imperial Gupta that began with the ascendancy of Chandra Gupta-I. Jaina used the Mahavir savant called "Vira savant' in their text. Some Hindu texts of the south used Vikram savant and Saka savant. Arabs and Muslims introduced the Hijra era in their texts. So, historians had to deal with the Smorgasbord of eras. The author believes that after the third or fourth century of the common era, old Mala Gana was switched to the new Vikrama era that began in 57 BCE. Hemchandra and Merutunga seem to be using the new Vikrama era of 57 BCE. However, an expert study is needed to establish when the inscriptions started using the new Vikrama savant.

Copper Plate inscription and readings:



कौ-म
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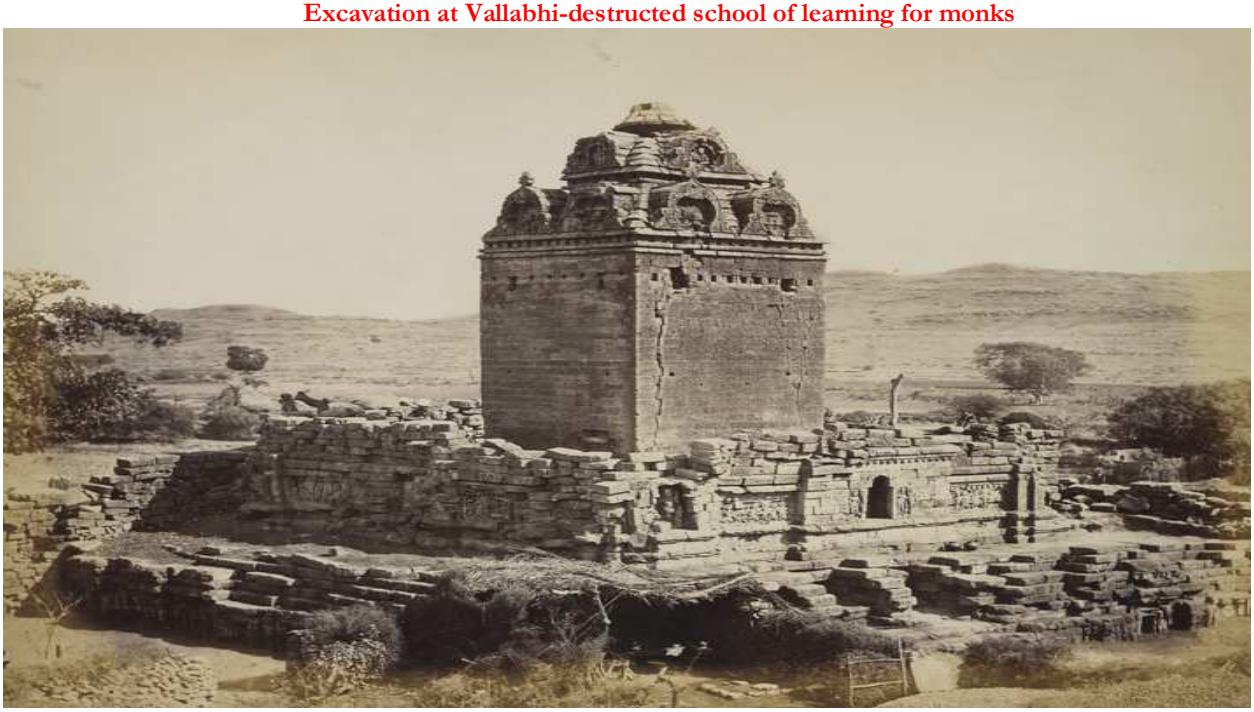
स्थान्वैडालव्रतिकान्छठान् हैतुकान्बकवृत्तींश्चवाङ्-मात्रेणापिनार्चयेदिति एतेनशैवधर्माश्रिताः कौलास्तीर्थभूताः
शिवात्मकाः स्नेहेनश्रद्धयाप्रेम्णापूज्यामान्याः परस्परम् यथाशक्त्यातुयल्किञ्चिद्योदद्यात्कुलयोगिने विशेषतिथि
षुप्रीत्यातस्यपुण्यंनवर्ण्यते कुलनिष्ठान्परित्यज्यपञ्चान्यस्मैप्रदीयते निष्फलंतद्ददेविदाताचनरकंव्रजेदित्यादि
कान्हरिहरानंदनाथभारत्याख्येनश्रेष्ठानंदनाथेनकौलेयकेनपशुमर्दनान्तउपन्यस्तान्वाक्याभासानालम्ब्यवयं
संपूज्याइतिप्रलपन्तः कौलेयकाः प्रत्युक्ताः वाङ्-मात्रेणाप्यर्चननिषेधेनसम्पूज्यत्वस्यदूरापास्तत्वात् यद्वैकिञ्च
मनुरब्रवत्तद्वेषज मिति श्रुत्युक्तधर्मप्रतिपादकपरमाचार्यमनुवाक्यविरोधेनेदृशवाक्यानामप्रामाण्यात् नचेश्व
रोक्तत्वेनप्रामाण्यमितिवाच्यम् बुद्धवाक्यस्यापिप्रामाण्यापत्त्यावेदतन्मूलकधर्मशास्त्रविरुद्धस्येश्वरवाक्यस्यापि
प्रामाण्यानंगीकारात् अतश्चवेदस्येश्वरोक्तत्वखंडनेनापौरुषेयत्वम्पूर्वोत्तरमीमांसयोःस्थापितम् अन्यथावेदस्या
प्रामाण्यापत्तेर्बुद्धादिवाक्यस्यापिवाप्रामाण्यापत्तेश्च नचैवंवामकौलपाञ्चरात्राद्याचारप्रशंसाप्रतिपादकबहुतरेश्व

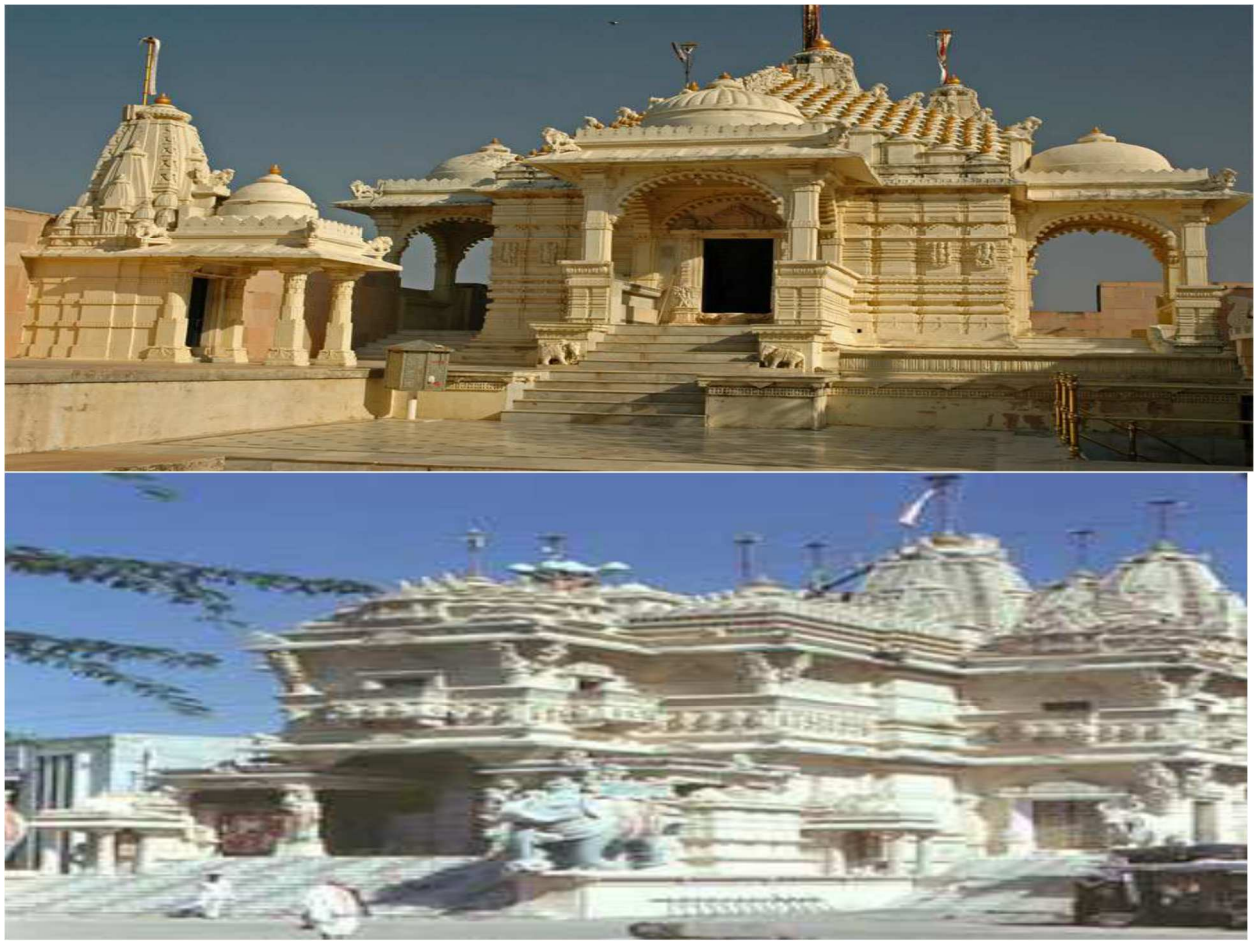
आगमास्त्वतन्मूलभूतवेदशून्याः कल्पिताइतियावत्तेन आयाततः प्रमाणवदाभासेपिसम्यङ्-रूपणेत्रिप्रमाणे
भ्रान्तिमूलाएवेतितदर्थइतितद्व्याख्यायांमाधवः तथापाद्मेपुराणेदशमाध्याये धर्माधर्मादिविज्ञानेत्वागमाः पुरुषो
दिताः पाञ्चरात्रादयस्तेवेनप्रमाणमितिस्थितिरिति तथापूर्वमीमांसायामपिजैमिनिसूत्रम्विरोधेत्वनपेक्षंस्यादसति
ह्यनुमानमिति श्रुत्यासहविरोधेतु अनुमानंस्मृतिवाक्यमनपेक्ष्यमुपेक्ष्यंत्याज्यमितियावत् हियस्तोःसतिश्रुतिविरोधेस्मृ
तिवाक्यम्प्रमाणम्भवतिनान्यथेतितदर्थः यद्यननुकर्यंश्रुतिविरोधेनस्मृतिवाक्यस्याप्रामाण्यम् यावतातन्मूलभूतापिका
चिच्छ्रुतिरनुमास्यतइत्यार्षंकथाह असतीति प्रत्यक्षश्रुत्यासहविरोधेःसत्येवस्मृतिमूलभूतश्रुतेरनुमानम्भवतिनान्य
थेत्यर्थः शिष्टम्पूर्ववत् शिष्टाकोपेःविरुद्धमितिचेन्न शास्त्रपरिमाणत्वादितिसूत्रान्तरमप्यत्रैवचोद्योत्तरत्वेनव्याख्या
तमद्दपादैः तथाहि यत्तर्हिवेदविहितमनवाधते शिष्टान्वावेदविदोनकोपयंति विहारारामसण्डलकरणवैराग्यध्या
नाभ्यासाहिंसासत्यवचनदमदानदयादि तद्बुद्धयभिभाषितमपिप्रामाण्येनाविरुद्धमितिचेन्न शास्त्रपरिमाणत्वात्

Maitraka Copper grants by Siladitya to Nagar Brahmins and its translation

Excavation at Vallabhi-destructed school of learning for monks



Old and new Somnath Temple of Shiva



Jaina Temple complex near Vallabhipur at Palitana and mount Shtrunjaya, although temples were renovated and added at various times in history, the original shrine for Adinatha, Parsvanatha, and Mahavira existed from the Maitraka period. Surrounding hills and the River Shtrunjaya (at times tributary of mighty Sarasvati) provides ideal places for Jaina ascetics.

B.N. Puri cites other sources that have secondary support. It should be no surprise to the readers that Kshatriya born out of the "Agni Kula" legend is a myth and not a reality. The event may have taken place but it was aimed to sanitize new Kshatriya warriors who were willing to fight for the country and Brahmins devised the scheme for their admission to the "Kshatriya" (warrior) order. So, they sanitized them through the "Agni Kula" ceremony at Mount Abu which happened to be under the control of Paramara or Gurjara Pratihara kings. We did mention the tribes of Gurjara and their obscure origin in another article. No one is certain about their sudden appearance in history after the saka and Huna invasions of India. One theory suggests that they are not natives as claimed but came with other invading tribes of Kushan, Kidara, or Huna. We know that Huna kings of India were more likely of Turkish/Iranian origin with some admixture of Tibetan or Mongol genes.

Rastrakuttas from the south once ruled the Lata region of Gujarat during the Satvahana period. They were another claimant of the Lata region.

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